

# RELIGIOUS EDUCATION

*Journal of the  
Religious Education Association*

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# RELIGIOUS EDUCATION

Journal of The Religious Education Association

RELIGIOUS EDUCATION is issued monthly, except July and August. It seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It affords an open forum with entire freedom and without official endorsement of any sort.

THE RELIGIOUS EDUCATION ASSOCIATION publishes this journal, maintains an exhibit library and bureau of information, conducts annual conventions, directs research, and serves as a clearing house for information in the field. The subscription price for the journal is \$5.00 a year. Separate copies are sold at 60 cents. Membership in the Association is free to those who request it.

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Chicago, Illinois

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# Religious Education

for

JUNE, 1929

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# A NEW MONOGRAPH

## *Business Girls, a Study of Their Interests and Problems*

By RUTH SHONLE CAVAN

This monograph was written because two organizations—the Young Women's Christian Association and The Religious Education Association—felt that young business women constituted a group of normal girls with whom many religious and social agencies work but about whom little is known.

An examination of published material revealed practically nothing about the normal young woman, except some scattered articles and books on college students. Younger adolescent girls have been studied. Delinquent, "problem," and psychopathic girls have received major attention, due to a practical need. Information has also been published concerning poorly paid girls and women employed in factories. Married women who work have been studied. Professional and older business women at times make self-studies of their own groups.

The young business girl is self-supporting, not in serious difficulty, not abnormal; hence she has escaped the attention of social workers. She is not sufficiently group conscious to study her own problems. Agencies such as churches, the Y. W. C. A., and the numerous local clubs have kept only formal records and have not systematized their knowledge.

This monograph has attempted to obtain facts about young business women in such form that they may be compared and to give some systematic data which will serve as general background material against which definite church, club, and class programs may be built, as well as to indicate some of the needs of individual girls which could be met by properly trained older persons. This approach to a religious, educational, or social program is in harmony with the newer trends for rooting such programs in actual needs and building them consciously to strengthen young people to meet present and future problems.

Some of the most important points of the study with their attendant questions for the rumination of club and class leaders are these:

More than half of the business girls as found in the Y. W. C. A. are capable of carrying college work of a high quality; they graduate from high school fired with the ambition to attend college. But they lack the necessary funds and in a few years have lost their interest in further education. What can advisers to young people do to crystallize this interest in education at the time when it is strong?

The girls are almost unanimous in wanting to be married. Marriage is much more important than their jobs. How can they be aided to make the necessary social contacts? How can they be educated to be good stenographers for the period they work and good housewives after marriage?

These girls say they work because they have to. How can they be given a new attitude toward their work, as an important experience in their lives?

Although the girls for the most part attend church, many of them, especially newcomers to cities, have not found the warmth and friendliness in churches which they need and seek.

Salaries are only moderate, and most jobs do not last longer than two years. The present means for securing positions and fitting the girl to the job are inadequate. Some organization for young people might well work upon this problem.

Many of the girls are lonely, troubled about personal problems, lacking in self confidence. They need adult friends and advisers in far greater numbers than they now have them. Here is a problem for church, school, Y. W. C. A., and local clubs.

**This is a monograph for all persons working with young people**

Price \$1.00, cash with order

**THE RELIGIOUS EDUCATION ASSOCIATION**

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## EDITORIALS

### More Live Teaching-Material

SO many church assemblies and conventions have disapproved of all military training in high schools and of compulsory training in colleges that this matter cannot longer be regarded as outside the proper scope of religious education. This is a strictly educational question, for it concerns the attitudes and habits that are being formed by the young. Any reason that ecclesiastical leaders have for opposing militarism in schools and colleges is likewise a reason for taking the issue directly to the young people who are most immediately and profoundly concerned. The attitude of students not only affects their own character, it can have also an important influence upon the policies of educational institutions. Moreover, many of these students are voters already, and the others soon will be. Their influence upon their parents, too, should not be overlooked.

Here, then, is another opportunity to quicken and make practical the work of church schools with adolescents. This is a living problem—a problem quivering with vitality—that demands a place in our curriculum-program. It is a problem for the whole of the United States and for all the people. Let no one think that military training in schools and colleges is a merely sporadic or local interest. The leaders in this phase of militarism have set out to reach the mind of America through its schools and its young people. It is the mind of America, ac-

cordingly, for which the churches must reach.

An immediate question concerns methods of handling this new topic. Few teachers will think that they are prepared to deal with it. Yet, in this case, lack of experience may prove to be a positive advantage. It surely will if teachers become learners along with their respective groups of pupils. No better method can be conceived than *first*, a cooperative search for facts, and *second*, a fresh, original, unforced evaluation of what is found. It is not necessary that the teacher's mind should be made up in advance, nor that unanimity of judgment should be reached. What is essential is that important facts should be ascertained, the issues within the facts discerned, and the alternatives weighed by each person in the light of such life-principles as he is able to approve.

In communities that already have military training in a school or a college, two sources of fact-material can be employed—on the one hand, observation and interview, and on the other, printed documents. In other communities reliance will have to be placed upon documentary sources. Fortunately, such sources are available in pamphlets that can be had for a few cents each from the Committee on Militarism in Education (387 Bible House, Astor Place, New York). This Committee pursues the policy of providing facts, not merely ideals and theoretical arguments. Its pamphlets are sufficient to put teachers

and pupils quickly abreast of the entire situation, and in addition one finds here specific references to the publications upon which the advocates of military training rely.

The latest of the Committee's publications, *So This Is War*, shows, by a remarkable collection of quotations and photographs, how military training is being popularized. Here, for instance, is picture after picture, newspaper story after story, of "pretty girl officers and sponsors" who have been received into the R. O. T. C. units, togged out in natty uniforms, decorated with medals, and induced to employ on behalf of militar-

ism all their influence with the opposite sex. Here are girls' rifle teams, public parades and displays, sham battles. Horses for student polo teams are provided. But nothing short of a perusal of the pamphlet itself can give an adequate impression of the new social philosophy that is spreading in our country through military training in educational institutions. Church schools in Illinois have available, in addition, a pamphlet on *Military Training in the Schools and Colleges of Illinois*, prepared by the Illinois Committee on Militarism in Education (5815 Drexel Avenue, Chicago.)

George A. Coe.

### Religion as Discovery

THE PUBLICATION of *Religion* by Edward Scribner Ames is an event in the religious world of far reaching significance. It is the product of the reflection of a lifetime on the nature and function of religion. To Professor Ames religion is not a residue of beliefs and practices that have survived the discoveries of scientific thought, fearful of its uncertain tenure in a rapidly changing modern world. It is the discovery of the emerging and changing values that are in process of creation in an ongoing and expanding personal and social experience that springs out of man's interaction with his world. Religion, like science, has its function in the furthering and enriching of human life. And, like science, it has its own technique, coordinate with but in no sense subordinate to that of science. Religion as discovery is in its method not only empirical; it is experimental in its search for the as-yet-unrealized values and possibilities of life.

*Religion* derives its significance only in part from the fact that it is the result of the mature thinking of a professional philosopher and psychologist. It is also

the outgrowth of a sustained experience as a practitioner through more than thirty years as pastor of the University Church of the Disciples adjoining the campus of the University of Chicago. Himself a deeply religious man, Professor Ames has through these years been the inspiring leader of a group engaged in the experimental quest of discovering and putting to practical use the spiritual values in the complex and rapidly changing life of a great modern city. During these years he has seen his church grow from a small and inadequately equipped congregation to an impressive, coherent, and dynamically motivated group meeting in one of the most exquisite Gothic structures associated with the Quadrangles. The influence of his church is felt not only in the University community and Hyde Park, but has penetrated the city of Chicago and exerts an influence throughout the nation. Its benevolent activities are not only identified with the social enterprises of the metropolitan area, but extend to the Orient. This rich experience in the fields of the technical scholar and of the practitioner

doubtless accounts in large measure for the unique balance and fusion of clear and exact scientific knowledge and the human insight and understanding that characterize the book.

Religion as discovery is for Professor Ames more than an academic formula. It is a practical way of interpreting and judging life as it is actually under way in the modern world. This is the fundamental note in his preaching. He does not expound religion as an organized system of ideas for which he finds illustrations and practical applications in life. Instead, he begins with the issues that arise out of the common social experience and interprets them in terms of religion. He is deeply interested in the commonplace experiences of the daily routine of living as well as in the deep-lying issues in the intellectual, economic, and cultural life of a great metropolitan center set in the far extending patterns of modern Western culture. In his preaching these experiences are reset in the vast framework of their cosmic relations and in the far distances of time. In this setting they get new light and glow with spiritual meaning when seen in relation to the total meaning and worth of life.

This approach to religion is the ground for Professor Ames' profound belief in and appreciation of the social process. He sees at work in the historical process profound and constructive factors creating the values by which men have lived in the past and are living today. Because these values emerge out of the deep lying economic, social, and intellectual experience he sees them varying from group to group and changing from one period to another within the same group. These values change because the experience of groups changes. Moreover, that experience is creative. Consequently, the primary function of religion is to discover these values that are in process of formation in the rapidly

changing experience of the modern world—in its scientific achievement, in its machines, in its industry, and in its enlarging appreciations. In this discovery, science uses the techniques of analysis. Religion uses the techniques of criticism and synthesis. Science through its discoveries and achievements discloses the processes of our world. Religion operates through appreciation and the motivation of integrated values.

It is this empirical and experimental approach to religion that gives to Professor Ames' preaching a verve and gritty reality that are unique. These qualities of his preaching are balanced by a charming literary style, an exquisite sense of proportion and aesthetic appreciation, and a glow of spiritual fervor. The sense of forthright reality that characterizes his own personal religious life is diffused throughout the group associated with him in his church in the experimental quest for the spiritual values of life in a great city set in the culture of the Western world.

Because religion is a discovery of the empirical values of current life in its manifold and inclusive aspects, it is a releasing and enriching experience. The inhibitions of fear, prejudice, surviving formulae, and outworn precedents are removed and the human spirit fronts the reality of a friendly world at whose heart are intelligence, goodness, love, and a striving for the highest goods, with open-mindedness, confidence, and a sense of joy.

Back of *Religion* to those who are fortunate enough to know him personally and to share his ideals and purposes, is a very human person, with unlimited capacity for friendship, gracious in his humility, simple and straightforward in his relation with his fellows, and crystalline in his sincerity and frankness. Religion with him is not a formula, but a deep moving and transforming experience. In him the technical scholar has

become reverent and reverence has become intelligent. He has helped others in their quest for spiritual reality because

he himself has found it and is still questioning.

*William Clayton Bower.*

### **An Adventure in Intercollegiate Friendliness**

**"M**AKE the interscholastic day a gala day. Pageant the *real life* of the college rather than a single feature such as an athletic contest." These brief sentences dropped two years ago by Professor J. M. Artman into a conference of Nebraska denominational colleges, bore belated fruit on November 23 last, when the student body and faculty of Cotner College of Lincoln invited the entire student body and faculty of Doane College of Crete to spend the day with them as their guests.

At a joint assembly in the morning student talent from the Fine Arts departments of the two schools presented the program. Here was reviewed the best the two schools had to offer in instrumental and vocal music. At eleven o'clock the two football teams had luncheon together and likewise at twelve o'clock the two schools. A demonstration girls' soccer game, a football game, and a six o'clock banquet of more than 450 people completed the day's program. The conquered feasted the conquerors in friendly fellowship. The guests were at no expense save transportation. The affair was financed in part by guest tickets purchased by Cotner students and faculty, and in part by Cotner College.

The day's events might be passed as insignificant except for the far-reaching possibilities of such an adventure in friendliness on the part of these two midwestern colleges.

For another year an enlarged vision of what this may mean to the college as a whole will modify the program. Here may be presented a pageant of the contribution of the college to the modern

world. This may take the form of a dramatic presentation of social service, of chemistry, of biology, of literature, or of the great men the colleges have turned out, providing variety from year to year.

Perhaps the program will function better on Homecoming Day when the old graduates are back. It would be quite wholesome to play up the college as a unit in its real contribution rather than focus the attention on a single athletic function which has been played up out of all proportion. No wonder the alumni sometimes come to look upon it as their inherent right to have a coach dismissed who cannot win all the games—and, incidentally, win for them all the bets placed by the alumni.

The athletic tail has been most thoroughly wagging the academic canine. Such jests as we find current defining a college as a group of buildings surrounding an athletic field is indicative of the fact that the athletic department has pageanted itself on the home field four or five times each fall and the balance of the college has played the minor accompaniment for the spectacle.

The athletic game is not to be suppressed but is to be used for what it is worth. The emphasis of the colleges on these gala days needs to be put very much more on a rehearsal of the actual contributions of the college to the modern world. We need not eliminate the intercollegiate contest. The college may use it in its larger program to teach sportsmanship without having to win; a way to use play and recreation as a means of unifying the group in what should be



our true college spirit. Through it we may put first things first in intercollegiate relationships. The normal values of self reliance, courtesy, sportsmanship, team spirit in cooperation, dependability and loyalty may be enhanced rather than suppressed. In this experiment the wholesome desire of each school to win without sacrificing the higher values to the win spirit seems to have permeated the two groups for the first time.

With the success of the venture lodged in the student and faculty group, such a day not only presents the larger interests of the college as a whole but it redefines the bitter athletic contest in terms of fellowship and friendliness. It is transformed into a spirit, a state of mind, in which one group plays the host and the other group plays the part of guest. And under the circumstances who can say which takes the greater grace?

As a letter regarding this event expressed it, "I have a deep conviction that an experience of good will and fellow-

ship is of vastly more importance than winning a game or athletic honors. . . Certainly fellowship and good will are more fundamental elements of education than victory in an athletic contest."

We are convinced that as valuable as this fine fellowship is it is only a by product of the real contribution of such a day. This real contribution is setting forth to a visual minded public in picture and pageant, the whole college as an educational agency turning out chemists, biologists, doctors, politicians, religious leaders, and educators. There is real danger that we are on the road to becoming a group of endowed commercialized entertainers.

By a process of slow substitution perhaps we can save our athletics for the colleges. Commercialization soon kills any event as a college sport. But what is more important, we may preserve the whole college and rededicate it to its task of education.

G. E. Brecke.

### Sacco and Vanzetti

To the Editor of RELIGIOUS EDUCATION,  
Dear Sir:

In the March number of RELIGIOUS EDUCATION you published an editorial review of *The Letters of Sacco and Vanzetti*. With the passage of time, the evidence seems to be accumulating that these two men were innocent of the crime with which they were charged and for which they paid the death penalty. I have seen a great many criticisms of this failure of justice, but never the following, which seems to me the most important of all:

Many efforts for the release of these two men were made by their friends; and the officials responsible were accused,

without the slightest evidence, of having done violence to their own consciences. From a careful study of the trial and informal re-trials, it seems very clear that those trying these men were doing the best they could. *But the devices of intimidation, which were followed by some of their friends in different parts of the world, made an impartial review of the case practically impossible.* It was not so much the prejudice of the triers as it was their fear of showing weakness in the face of efforts at terrorism that prevented a better review of the case. Long before these men were finally put to death, I wrote to the editor of the *Nation* (who personally replied to me but refused to print my letter) that,



whether these men were innocent or guilty had come to be a minor question, made impossible of fair determination by the paramount question as to whether terrorism was to be allowed to appear to

triumph over law. *If these men died innocent, they have their friends to thank for it, for their anarchistic methods of attempting to help them.*

*Ruter W. Springer.*

### Not in the Fundamentalist Curriculum

**D**URING THE ACADEMIC year 1928-29 violent internal explosions occurred in two fundamentalist educational institutions, the Bible Institute of Los Angeles and Des Moines University. The explosion, in each instance, was of a devastating character. It embroiled faculty, board of control, and students; it created or revealed bitter antagonisms; it produced undignified conduct upon the part of dignitaries. In Los Angeles there occurred the official burning of a doctrinally unsatisfactory book by an honored dean of a fundamentalist institution; at Des Moines the doors of a university were unceremoniously and (according to a court of law) illegally shut against both faculty and students.

These incidents properly lead to reflection upon the kind of education that fundamentalism is or is not capable of providing. Is there any connection between these outbreaks and the basic assumptions that control the organizers, directors, and teachers? This question refers, not to theological doctrines, but to ideas concerning the functions of teachers, of founders, and of boards of control.

The assumptions that appear to have been in control of both these institutions are these: That teachers are employed to promulgate and defend a set of fixed beliefs; that it is proper and necessary to watch teachers, and to discharge them if they vary from the prescribed beliefs; and that effective teaching consists in establishing these beliefs immovably in the minds of students both as a basis for

religious living and as a criterion of science and of history.

Over and above the risk that some of these beliefs may not be completely true, there are at least five other risks that attend this educational policy—risks illustrated in one or both of these explosions.

1. The authority here assumed inherently tends to stretch itself to the breaking point. Censorship, espionage, suspicions—these are natural corollaries, and they were either openly practiced or believed to be practiced in both the institutions in question. They led, of course, to disruption of fellowships, with accusations and counter-accusations.

2. The partisanship that is inherent in such an educational policy breeds true, producing sub-partisanship. Ultra-fundamentalists appear, and they lock horns with those who are merely fundamentalists! Excommunication becomes everybody's job.

3. Under these conditions, ethical self-discipline is and must be one-sided. There is scrupulous abstention from many evils; there is devotion to religious work, but ethical perspective is neglected, and it becomes obscured. Hence, harsh judgments, attribution of evil motives to opponents, emotional orgies, precipitate action that deeply injures and offends—all of them outbursts of a cruel sincerity.

4. These intellectual, emotional, and ethical conditions provide a soil in which some sorts of sex complex can easily germinate and grow. The suspicions,

apparently both gratuitous and cruel, that gathered about a man and a woman who were most prominent in the Des Moines uproar may well have been a form of release taken by personalities subjected to rigid authority in general and to the hush-ups of traditional ethics in particular, and not led out into generous sympathies and fellowships. This is, of course, a surmise, but it is a reasonable surmise.

5. In both these instances we witness endeavors to control thought through the control of the purse. If, in the department of economics in a non-fundamentalist institution, we find the teaching guided by strings that lead to a donor, we denounce the mammonism of it. If the teaching in a fundamentalist institution is guided by similar strings, what should it be called?

It is not necessary to suppose that these ethical twists, distortions, and fractures represent evil choices made after facing the ethical alternatives involved. No, these are instances, rather, of failure to notice the ethical implications of what, at the outset, appears to be only fidelity to truth. The fundamentalist educator intends merely to teach with efficiency what he regards as a set of true propositions. What he fails to perceive is that his intention touches the dynamics of character in a way both subtle and pro-

found. Later, when the ethical fruitage of his educational point of view ripens, he attributes his plight to other persons' unsoundness in the faith. In the Des Moines ruction, for example, modernist machinations or infiltrations are scented! Here, then, is a theory of teaching that in practice undermines fellowship, and wounds and embitters, without being able to discover the cause.

Whoever ventures to teach, or to supervise teaching, or administratively to control it, should understand that he does then and there establish some particular sort of ethical relations between persons, and that these relations grow and develop upon their own basis, not being dependent upon either the content of the teaching or the objectives that it sincerely has in view. Intelligence has in and of itself a human relationship side that we ignore or misconstrue to our peril. Intelligence as such is cooperation of minds. If we attempt mental constraint instead of mental cooperation, and at the same time stimulate mental action, we "raise the very devil." One might add that the ethical results of the fundamentalist method in teaching and in the control of teaching suggest a legitimate question concerning the beliefs that seem to require such a method of self-propagation. But this is another matter.

*George A. Coe.*

## THE CHURCH AND RELIGION

### The Functions of a Modern Church\*

S. A. COURTIS

THE problem I have been invited to discuss with you this morning is the function of the church as a social institution. This is too large a problem to deal with in its entirety and perhaps I can use the time at my disposal to best advantage if I merely set up dogmatically a certain viewpoint as a background from which to present the one or two aspects of the total situation with which I am specially concerned.

For instance, I shall assume that you wish me to discuss the problem in the "practical," common sense terms of daily life and not in terms of philosophic or metaphysical speculation. In the farthest reaches of speculative thought we perceive dimly that the most fundamental characteristic of life is its essential unity, but in practical affairs we recognize a dualism of outer and inner factors. The outer factors constitute the material world of fact, of science, of cause and effect, and of law and deterministic control; the inner factors constitute the inner world of feeling, of emotion, of choice, the world of personality, of freedom and of creative power.

I shall assume further, that life is an adventure made precarious by the fact of choice. In the practical affairs of life, one's decisions are followed by consequences and these consequences operate either to integrate personality, both indi-

vidual and social, or to destroy it. The rise and fall of Rome is an illustration of integration and destruction on a national scale, while every year here on the campus scenes from a similar drama are enacted in the lives of thousands of young men and women.

My last assumption is that the human spirit intuitively recognizes gradations in value. The baby playing with his rattle is satisfied with physical motion and noise. His older brothers have deserted rattles for the greater pleasures to be gained from blocks or bicycles, or automobiles, while adult men and women for the most part have moved on to still higher joys. I shall assume without discussion that the highest and most complete happiness known to man, the investment which yields the largest dividends in terms of both social and personal integration as well as in terms of most permanent satisfyingness, is self-expressive, creative participation in the collective struggle for human betterment through reasoned, intelligent control of behavior.

If now, we examine the work of the historic church from the background of these assumptions, we perceive at once the causes of both her past strength and her present weakness.

In the past the church has been primarily a repository of idealism, usually the vision of a single personality. Our

\*An address delivered before the First Unitarian Church of Ann Arbor, Michigan.

great religions bear, the name of their founders, Confucianism, Buddhism, Christianity. At best, the most liberal religious institution has emphasized conservation of idealism as a primary function. As a social institution the work of the church is to collect, select, organize, and publish information in regard to the ultimate destiny of man and the means by which the same may be achieved.

So true is this that to the popular mind the work of the church may be represented by almost a single word, Redemption. The chief effort of myriads of religionists throughout the ages has been to "forgive sins"; that is, to release men from the disintegrating effects of defective patterns of inheritance and the evil influences of bad environment; to change men from ways of living which stain, corrupt, and destroy to those which integrate, ennoble, and inspire to constructive use of creative talent.

Moreover redemption has been the distinctive motive in all church work. Even among those whose concept of the church has come to include the maintenance of spiritual life in the elect as a second function, worship, prayer, education, etc., have been within the framework of a scheme of redemption and saturated through and through with escape from punishment and the attainment of heavenly bliss.

In all ages the church has been a conservative institution. Those who, released from fear and despair through her ministrations, have once tasted the joys of creative living, have rightly regarded the church's truth as precious beyond all other human values. What we prize, we guard against change and profanation.

It must be remembered that the church works its redeeming miracles by what seems to many a kind of magic. In the orthodox church there are forms and ceremonies, mystic formulas to be repeated, creeds to be recited. Thousands can testify, even as you and I, of the

saving power of the story of Christ's life and words, but the church has merely accepted that power and used it blindly.

The church has labeled "sacrilege" every attempt to question, analyze, and scientifically evaluate the truths she guards and the powers she exercises. Of all the social institutions which man has created, the church has resisted rationalization and human control more than any other. The source of her power, she has insisted, is supernatural. The truth that she exists to keep alive is the fact that there is a spiritual life, that there are spiritual values to be set over against worldly values in the making of choices. As long as men deny this fundamental truth, the church has a distinctive mission.

In our age, human thought and life has caught up with the church and passed beyond her. The mystic symbolism of the past no longer conveys efficiently to the youth of today the church's message. We are in the throes of a period of transition. New levels of religious opportunities will be the ultimate outcome.

We know today that man is born a biological self and must be born again before he can become a sociological self and enter fully into his social heritage. We recognize that in his inner nature are unrealized potentialities struggling for expression. We have lived through an era of deterministic materialism and know that science is a false Messiah. The mission of science is to describe, not to evaluate. Description has to do with the outward world of fact, evaluation with the inner world of feeling. Moreover, we are coming to recognize the primacy of human emotions. Today as never before we accept the truth that every action is a creative resultant of both outer and inner factors. We have discovered that all progress originates in the inner nature of an individual, that it involves each time the intuitive perception of a new aspect of truth. The words of Jesus

for our generation are taking on new meaning:

"God is a spirit and those who worship Him must worship Him in spirit and in truth."

"Before Abraham was I am."

"He that has seen me has seen the Father."

"The kingdom of heaven is within you."

We may well ask ourselves—what, then, would be the function of the church in an age that approached the problem scientifically in a spirit of truth, free from the superstitions and misconceptions of the past? Would it not be social cooperation in the discovery, testing, and publication of spiritual truth just as the function of a chemical department in a university is the discovery, testing, and publication of chemical truth?

Immediately there will come to your mind the thought that church work may be either pure or applied sciences. In the university we have research laboratories in chemistry where the goal is the pursuit of truth, and we have also chemical engineering laboratories and commercial establishments where chemical truths, once established, are applied in practical ways to the service of man.

Church work in the future, I believe, will increasingly exhibit these two aspects of growth. A church will be a scientific research laboratory, stimulating the search for new values, the testing out of alleged discoveries, and the publication of the products of its labors that all may share in the benefits. The church will also be a spiritual factory, in which spiritual truths are efficiently applied to individual and social problems.

H. G. Wells suggests that schools should be called Temples of Vision and that school work ought to deal primarily with the interpretation of life, the development of worthy ideals, and the production of disciplined wills. It is true that control of character education is being

transferred more and more to the school and that the school would be the logical agency for the rebirth of human souls. The function of the school is social reproduction. It is the womb of civilization and we have the power to make its progeny anything we desire. But the need for education and inspiration never ends.

The church of the future, I believe, to its age old function of Redemption will add three others of *Research* leading to the creation of new truths and values, *Education* of adults in the products of research, and the *Stimulation* of organized, cooperative effort to apply the new truths to the practical affairs of man. And to the degree that its life becomes dynamic and efficient is it not safe to assume that the redemptive function will decrease in importance and the research, educative, and stimulative functions will increase? The church of the future will perform in our social life as a whole much the same office that conscience does in the life of the individual.

To talk of science and research as an integral part of religious activity may seem to many a contradiction of terms. Yet I am speaking of actualities, not idle dreams. Beginnings have been made. Indeed the amount of money now being spent on research in the field of religious and character education is surprising to one that has not followed its development, \$250,000 here, \$40,000 there, \$10,000 yonder. I heard the other day of a church which is actually putting to experimental trial a series of services of different forms, then attempting to determine by tests, questionnaires, etc., the effect of the different forms upon its young people. The selection of the most effective form will follow inevitably.

I have time for but one other illustration, in my judgment the most significant one of which I have ever heard. By means of intelligence tests, a psychologist se-

lected a group of students of equal mental ability; that is, all the members of the group had approximately the same I. Q. He then gave this group problems that none of the group could solve singly and set them at the cooperative solution of these problems. The degree of success achieved is, of course, a measure of their cooperative power.

My friends, the problem of developing the ability to cooperate is the master problem of our age. From the abolition of war, or the development of the League

of Nations into an effective organ for social control down to the solution of the simplest problems which disturb the home or industrial life, ability to cooperate with others on a basis of reason is the critical factor. My thesis is that when the church leads in the research by which alone even spiritual truth may be discovered and put to practical service, she will make greater progress in the realization of God's kingdom on earth than she will by adherence to the creeds and magic formulas of the past.



## Whither the Church?

HENRY NOBLE SHERWOOD

### THE SEPARATION OF STATE AND CHURCH

ONE-THIRD of the human race belongs to the Christian church. In this membership are 274,000,000 Roman Catholics, 180,000,000 Protestants, and 122,000,000 Eastern Orthodox Christians. With the exception of 56,000,000, all these people live in Europe and the two Americas.<sup>1</sup>

What a wonderful growth this institution has had! At its beginning it counted among its numbers no outstanding leaders in society; by the fourth century the Emperor Constantine was enrolled in the Christian fold. In its formative period it was without wealth or property; by the fifth century it was the greatest landholder in the Roman Empire. In the first century of its history it was without an effective organization; today its representatives are active in every quarter of the globe. From a despised and persecuted sect of rural peasants it won for membership great groups of urban people and, during the fourth century, its legal connection made it the state religion of the Roman Empire.

Christianity could now easily triumph over its rivals. In fact it well nigh triumphed over the very agency which gave it victory. This was made possible by the breakup of the Roman government. Into the consequent political chaos the church stepped and, by the use of its hierarchical and sacerdotal system, became the master of an historical era. It was, therefore, in a favorable position when the

national state of modern times appeared to command recognition and support.

What the state lost in the transition period from the close of the Roman rule to the beginning of modern times the church gained. It was, therefore, in a position to make demands on the state. This it did. Its existence, its administration, its regulations were sanctioned by the state. It was legally an established institution. Such a union of state and church meant to the latter compulsory membership, compulsory attendance, and compulsory contributions. The arm of the state enforced the decisions of the church. Beyond question the church had saved itself. It made certain continued life by uniting with the national state of modern history.

But in the New World voices were heard advocating the severance of this union. None spoke more eloquently than Roger Williams. His whole being rebelled against the intellectual tyranny of the established church in Massachusetts. Church and state would be organized as separate entities in Rhode Island. And they were. They were also organized in this manner in Maryland. The statute of disestablishment and toleration in Virginia was the work of Thomas Jefferson and was considered by him as one of the three greatest acts of his life. Notwithstanding this voice of one crying in the wilderness, there were nine colonies in 1770 with established churches.<sup>2</sup>

The voice of the dissenters was never still. Here was a protest against the

1. Flick, Alexander C., *Modern World History*, 698.

2. Cook, W. W., *American Institutions and their Preservation*, 34.



payment of taxes for the support of a creed other than the taxpayer's; there was complaint because only teachers holding membership in the established church could be employed in the schools. Another objected because he was disqualified from voting and holding office; this one because only the minister of the state church could perform the marriage ceremony and in this way make legitimate his offspring. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" states the first amendment to the United States Constitution. Here is the first guarantee of freedom of conscience and liberty of worship given to all the states of the Union.

It was difficult to uproot the practices of the various states. In 1833 Massachusetts took special privileges from its established church and, as late as 1917 by constitutional amendment, prohibited the granting of public money to any institution not under public control. "Church and state," says Professor Holcombe of Harvard, "are not yet completely separated in the United States. There is still one state in which none but Protestants may hold the highest offices, and there are several in which the state contributes to the support of ecclesiastical institutions."<sup>3</sup>

The American principle of separation of church and state has been adopted by Europe. To quote Professor Thompson of Chicago, "Everywhere in Europe today, except in England and Spain, the church has been disestablished and has no connection with government."<sup>4</sup> Some of the latest examples are France in 1905, Portugal in 1911, and as a result of the World War, Russia, Germany, Poland, and Czecho-Slovakia.

Christian states apparently have, in the course of time, adopted the principle of separation of state and church. When

this change occurred in the respective states it was generally resisted by the church. The Church of England fought disestablishment in Ireland and in Wales, and seemingly opposes it today in England. Lutheran churches in Germany have been reluctant to give up their favored position. There was a decided struggle in France when the law of 1905 was enacted. In the United States where there has been since the days of colonization a great variety of religious opinion, it was early seen that an established church could not be maintained.

In Europe and the two Americas, where membership of Christian churches is largely massed, unquestionably at the present time the principle of separation of church and state is accepted. The state does not bestow favors on one church and deny them to others. Each religious group shares alike the protection of the laws and the Constitution. It is equality for all churches and toleration for all sects. This marks an epoch in the history of Christianity. It means that religious sentiment is no longer the predominant bond of union in the states. Nationality has taken its place.

#### THE SECULARIZATION OF EDUCATION

During this same period in which the church was denied life in the trenches of legal establishment another vital change in civilization took place; namely, the secularization of education.

Rivalry between the Christian and pagan schools in the Roman Empire ceased for official purposes when in 529 the Emperor Justinian by decree abolished pagan schools. For the next thousand years in Western Europe Christian education was paramount. Its ascendancy was not challenged until the Protestant Reformation. Luther gave the first "hint since the Roman days," says Professor Graves, "of a system of education supported and controlled by the state, which before very long was des-

3. Holcombe, Arthur N., *The Foundations of the Modern Commonwealth*, 109.

4. Thompson, James Wesfall, *Ecclesiastical and Social History of the Middle Ages*, 647.

tined to become general in Germany and then throughout the world."<sup>5</sup>

The school is a child of the church no less in the Americas than in Europe. Franciscan friars built a school beside each church and Jesuit priests followed in their wake with contributions of educational value. The first institution for higher education, the college of Santa Cruz, was founded in 1535 in Tlaltelolco, a quarter in the Indian part of Mexico.<sup>6</sup> In 1850 there were 6,085 academies in the United States. Approximately 263,000 pupils were enrolled. These schools were in most cases established, supported and administered by the church. Eight out of the nine colleges that first appeared in the United States were built by the church. In 1860, when our colleges numbered 260, only seventeen were state institutions.<sup>7</sup>

The church during the Middle Ages depended on its schools to train its leaders. They were educated in the cathedral and monastic schools and in the later secondary Latin schools of the Renaissance. The judgment of the church was authority in religious matters. Its trained leaders, few in number when compared to its entire membership, constituted the hierarchy whose collective judgment was final.

Reformation leaders refused to accept this collective judgment of the church as the final authority in religious matters. They set up a rival theory. For the authority of the church, Protestants substituted the authority of the Bible. For the collective responsibility of the church they substituted the responsibility of the individual. Man must, therefore, be able to read understandingly the Bible; otherwise he has no basis for the exercise of his judgment in religious matters. And

on this premise hangs the necessity of providing elementary vernacular schools for the masses. Their establishment is essentially a product of the Reformation. Whether one accepts the Protestant or Catholic religious hypothesis, the educational consequences of this rival theory about authority are strikingly important.

In addition to religious training as a function of education, Protestants held that it should also prepare for citizenship. "Though there were no soul, nor heaven, nor hell, but only the civil government, would not this require good schools and learned men more than do our spiritual interests?" asks Luther. Mayors and councils should therefore exercise the greatest care over the young. "Civil authorities," Luther further said, "are under obligation to compel the people to send their children to school."<sup>8</sup> This new civic motive in the education of the child led to the development of elementary vernacular schools state supported and state controlled. The secularization of education began.

In the United States the foundation for public education was laid by Massachusetts when, in 1642 and in 1647, towns were ordered to establish schools and parents to send their children. Instruction was given in reading and religion. Massachusetts acted as a servant of the church. Her laws became the basis for similar legislation in all the New England colonies except Rhode Island, where state and church remained separate.

Grants of money and donations of land were made from time to time by the government in order that the necessary educational facilities might be maintained. New York and the New England states set aside lands for both state and church. When in 1795 Connecticut added to its school fund from the sale of its Western Reserve, the grant was for the aid of "schools and the gospel". When in 1787 and again in 1788, Ohio sold public land,

5. Graves, Frank Pierrepont, *A History of Education during the Middle Ages and the Transition Period*, 185.

6. Bourne, Edward Gaylord, *Spain in America*, 308, 309.

7. Cubberley, Ellwood P., *Public Education in the United States*, 184, 185, 204.

8. Graves, *op. cit.*, 185.

a section in each township was used to endow schools and another section was used "for the purpose of religion". At the beginning of the nineteenth century endowments for religion ceased, but grants to religious schools continued for half a century longer.

The school funds were often divided between church schools and state schools. This was done in Pennsylvania up to 1834. In New Jersey church and private school interests fought the state schools and secured legislation in 1830 and 1831 permitting all private and parochial schools to share in state appropriations for education. The coming of large numbers of Irish Roman Catholics in the forties gave a new aspect to what had been, in the main, a Protestant problem. In New York City, largely due to the demands of the Catholics, the question of a division of the funds provoked an interesting fight. As an outcome the state enacted a law forbidding in the future any part of the school funds to be given to any school in which "any religious sectarian doctrine or tenet should be taught, inculcated, or practiced." After 1840 no request made in any state by a church organization for a division of school funds was successful. From 1844 to 1897 twenty-one states ratified constitutional amendments forbidding the granting of public funds to church schools. These amendments were uniformly adopted at the first election after being proposed. No state, except West Virginia, admitted into the Union after 1858, failed to insert such a provision in its constitution.<sup>9</sup>

That schools should be state supported and state controlled is a principle generally accepted by the Christian world. Mexico has recently made significant advances in this direction. Today almost a million teachers in the United States are on the public pay roll. Twenty-five million pupils receive instruction. In 1926

the public school property of this nation amounted to \$4,265,000,000, or almost \$175 per pupil enrolled.<sup>10</sup>

The outstanding factors which are responsible for removing the schools from church control are (1) that our democratic state demands an educated and intelligent citizenship and (2) that individual freedom in religious matters is necessary where there is a multiplicity of sects and great diversity of beliefs. The state has, therefore, provided education non-sectarian in character. It has not, however, severed its connection with God. In the United States belief in God is attested by the following civic practices: the taking of oath in court; the opening of law making bodies with prayer; the employment by the states of chaplains for the army, navy, prisons, and reform schools; the inscription of "In God we trust" on coins. And to take from our citizenship an instance of the recognition of God, perhaps none will have a more eloquent appeal than the action of the Boy Scout who on February 22 placed a wreath of flowers by the grated door of George Washington's tomb. "George Washington," he said, "you are dead. You cannot speak to us but you can speak to God. Speak to God, George Washington, and ask him to make us good citizens of the country which has done so much for us."

#### STATE CHARITY

Throughout the Middle Ages the administration of charity, like education, was distinctly a function of the church. Athens, an exceptionally highly developed community, had levied a poor tax. Rome, in the period of the Empire, spent millions of dollars for poor relief. Grants of corn or other aid from the state in the time of Augustus were received by 320,000 persons. It is estimated that Nero gave away \$100,000,000 from the coffers

9. Cubberley, *op. cit.*, 176-181.

10. "The Advance of the American School System." *Research Bulletin* of the National Education Association, Vol. V., No. 4, 199, 204.

of the state to feed the poor.<sup>11</sup> But Athens and Rome had ceased to function in a governmental way at the beginning of medieval history. While private philanthropy was common during this period, the Catholic Church assumed more and more the responsibility of caring for the poor and afflicted.

On the whole the church performed a necessary service with praiseworthy zeal. Orders of monks and nuns were formed to relieve suffering. The church gave alms, cared for children, relieved sickness, and sought in general to alleviate distress. It built hospitals and orphanages, and preached to the world the gospel of brotherly kindness and charity. This work the church almost alone continued until the Reformation.

During this period the church split up into sects and matters of theology received more attention than poor relief. As a consequence the state, during the sixteenth century throughout Europe, took steps to carry on this service to society. As time went on charity became more and more a function of the state.

The United States in 1923 by taxation raised \$576,000,000 for charitable purposes. The annual cost of maintaining a ward for feeble-minded in ten representative states in 1917 was \$171.46 for each person. In 1923 in Chicago 232 private social agencies disbursed over \$180,000,000. One thousand two hundred private welfare organizations in New York spend annually \$75,000,000. Private social workers, it is thought, for current expenses spend annually from \$500,000,000 to \$650,000,000. The Russell Sage Foundation has estimated, exclusive of visiting nurses, clerical staffs, and caretakers, that at least 24,000 persons are engaged in professional social work. The Community Chest Fund in 1926 amounted to \$62,922,000. Two hun-

dred fifty-one cities participated in these campaigns.<sup>12</sup>

The church had tried to relieve suffering without attempting to remove its causes. Its charity was sometimes a drug to social discontent; palliative but not permanently remedial. In fact it is only during the last half century that the public attitude toward poverty has undergone a marked change. Since the poor would always be with society, it was formerly argued, the shiftless should be punished and the worthy poor given public and private aid. Early governmental measures, therefore, directed that vagrants be branded and put in jail; those in poverty because of sickness, old age, or accident be cared for in hospitals and almshouses. The general idea prevailed where the public recognized that the community should look after its poor, that the vagrant, the impotent, and the able-bodied out of work should be provided for by each locality. The keynote to charitable work today is prevention. It seeks to remove the causes of poverty. Unless poverty, disease, and misery can be done away with society will be swamped with degenerate classes. Modernity by the use of scientific methods of prevention throws this problem on an optimistic screen.

#### THE GAIN OF THE CHURCH

In view of these historic changes the question naturally presents itself—where is the church going? It has lost that specific political connection with the state which enforced its decrees, insured its revenue, and made certain its membership. It has lost state support for its schools, and the control and administration of education. It is no longer the dominant agent in the administration of charity. And to these losses some would add the provision and control of entertainment and recreation, and the use of dramatization as a method of teaching

11. Dow, Grove Samuel, *Society and its Problems*, 463-466.

12. Cf. Bulletin No. 18 of the Association of Community Chests and Councils.

and preaching. Moreover, it is sometimes asserted that ethical leadership has passed out of the hands of the church.

Whether these changes be considered gains or losses, it seems obvious that if the church seeks its own life it will lose it. That emphasis in its history which was primarily for the purpose of making permanent its existence according to well defined machinery of organization was misplaced. That emphasis which sought above all else to create for all time never changing agencies of service was misspent. That emphasis which sought to build an institution only for its own sake was misdirected. Whenever the church becomes an end unto itself it will die.

To deserve perpetuity and power, the church will place emphasis not on itself as an organization but on its members and on society as a whole. It will regard itself as an agency to create a spiritually helpful environment. It will communicate ideas and sentiments which ennoble life and which suggest stable character. Moreover, the church will regard itself as an organ to make ethical aims the expression of the community. It will seek to give effective social expression to the

spiritual ideals of the Kingdom. Here then are two functions of the church; it is an agency of individual development for its members, and an organ to give social expression to purely ethical aims.

Union with the state, control of education, ministration of relief time have graciously been sheared from the fold of the church. This institution now seeks to mould individuals morally qualified to serve in politics, in education, and in the work of charity. It defines correct social standards for these and other activities. The church, howsoever praiseworthy its former activities, now performed by the state, has lost nothing beyond impedimenta; it is the more free to be about its real business. In the past it has entered needy and neglected fields of work which today have become the tasks of other agencies. Always like a dynamo sending light and power through wires whithersoever needed, the church charges individuals with idealistic motivation and spiritual energy to build the Kingdom in men and institutions. When its work becomes the charge of another agency it scores. Such losses become gains. Then the church is in position to assign new labor to itself.

## Religious Education in Denmark

PAUL BRODERSEN

I HAVE BEEN ASKED to write an article for this journal about religious education in Denmark. The phrase "religious education" is not very commonly used in our country and the special point of view of an educational process is not clearly emphasized in religious work among young people.

During my own visit to America I got a vivid understanding of the special and very important meaning expressed in the words "religious education." To me, this expression represents a twofold program. *First*, it emphasizes the fact that the religious spirit ought to be brought into education in its widest meaning. All aspects of education should be kept in living touch with the highest aims and possibilities of mankind as these are expressed in religious faith. And *secondly*, the phrase "religious education" stands for the conviction that a religious character has to be developed in the growing mind through education purposely directed towards this aim. We in Denmark have much to learn as well from the theory as from the practice of religious education in America.

In Denmark, there is one very important fact to be observed. Religious instruction is given in the ordinary day schools throughout the country and the vast majority of the children attend this instruction. The Danish church considers this of fundamental value for the conservation of which it will fight with all its power.

There is in Denmark an established church, the Lutheran, to which about ninety percent of the population belong.

The social-democratic party works for the disestablishment of the church. Within the church the continuation of the union of state and church is desired; for with the dissolution of this union, universal religious instruction in the schools would be impossible.

It is obvious that this instruction has great opportunities, but it also has problems and difficulties. The function of this instruction in the schools is by no means clear and stable. Let me explain this in two points.

*First*, "religion" occupies an exceptional place in the school's working program. There is no examination at the end of the year. No marks are given. The result is that adolescents at the higher stages of education do very little preparation and do not take the whole matter seriously. Frequently the class in religious instruction, even when the teacher is a good one, is used by pupils for the preparation of other subjects, which they have to take seriously because they really count in the school's work. In many cases it is difficult for the teacher to maintain discipline in the classroom. And if he must give his religious instruction amidst indifference and noise, nervously striving to keep up appearances, the situation is precarious. The youth of the higher schools seldom gets any personal gain from the hours of religious instruction, and the acquirement of knowledge is but poor.

This is, however, not the only sense in which the religious instruction in the schools can be said to be in an unclear and unstable condition. There is a *second* problem—the purpose of this



instruction. Is it, as far as possible, to be merely objective information concerning the contents of the Bible and the history of Christianity? Or should it aim to influence the pupils in a religious spirit? There has been a good deal of discussion about this. And for the higher schools in town, at any rate, there seems to be fairly general agreement that religious instruction must be defended from the point of view of sheer information. Of course, this restriction will never be observed. It cannot be, when the teacher himself is a religious personality. But there certainly is a vacillation, which tends to weaken the efficiency of instruction from the point of view of religious education.

The difficulties hitherto mentioned are felt mainly in the town. There is another handicap which is most paramount in the country districts, although by no means limited to the country. I am thinking of the books which are used. They are out of date. In the elementary school, religious instruction is mainly based on a text book, called *Story of the Bible*. In most places the same book is used year after year by all children at all ages. One year the history of the Old Testament is read, and the next year the history of the New Testament. There are even teachers who manage to cover the whole ground in a single year. But in all cases it is the same stories over and over again, year after year. The children learn them more or less by heart and repeat them more or less mechanically. The teacher himself has usually no other help than the same book, and what he has learned at the seminary.

As to the textbooks themselves, I have three general criticisms to put forward. The *first* is that they simply reproduce the biblical stories in a reduced form. No explanations of any kind are given. No questions are put for the stimulation of the children's own thinking. No attempt is made to illustrate the stories

through vivid presentations of the background and to work out the whole psychological and historical situation. Many of the biblical expressions are taken over without any translation into terms of our own living experience. I have often observed that children repeat and repeat such biblical phrases as "then God said to Samuel" or "God spoke to Elijah," without ever stopping to think what it really means in experimental terms.

My *second* point of criticism is that the collection of material is determined by the old traditional scheme of biblical history. In almost every new textbook you will find this same scheme. It is characteristic of this scheme that very little is said about the prophets. The only prophets mentioned extensively are Elijah and Daniel. Beyond this only a few messianic prophecies are quoted. There is no attempt to give a living picture of the great prophets as men of heroic faith and moral idealism.

This criticism leads, however, to my *third* point. The textbooks are, with very few exceptions, still completely uninfluenced by modern biblical scholarship. It must be said, as an apology for the teachers of religion in the schools, that the main responsibility for this state of affairs lies upon the theologians and the church. Very little has been done by Danish theologians to make the spirit and results of biblical scholarship known in wider circles. The present generation of teachers heard nothing about it during their seminary years, and has read extremely little about it, except dogmatic warnings, in later years. I believe, however, that the newer points of view will soon find their way into the school-seminaries, in spite of the strong religious conservatism in our country.

Besides a textbook of biblical history one other book is used in the schools, the so called catechism. That is to say, it is the Shorter Catechism of Luther with additional explanations. Luther's own



Catechism is a religious classic, and when rightly used, still of value in the religious instruction of children. But the additional explanations are outgrown. They were not formed by the Christian mind of our age. A comparison with the Lutheran catechism, which Archbishop Soederblom has worked out in Sweden, will clearly show the difference.

Many teachers, especially the younger ones, are dissatisfied with our old catechism, and some of them simply do not use it. But in many places there is still much mechanical learning by heart from this little textbook of Lutheran orthodoxy. This also was the case in former days in the confirmation class, where the same book was used, but more and more parsons are now trying to direct the preparation for confirmation along other lines and in more free forms. They must rely on their own resources and start their own experiments.

Speaking of the confirmation class, I may add that there are valuable possibilities in Denmark. The large majority of children are confirmed at the age of 14-15, and before the confirmation they are prepared by the minister. Twice a week during half a year they meet for this preparation. At the age of 14-15 boys and girls are open to religious influence. Many ministers consider it one of their aims to lead youth into the associations of the Christian youth movement.

Before speaking of the work done by these associations, I wish to mention the Sunday school. We have in our country a well organized Sunday school movement. This work was started and organized by one of our leading church sections. It is the same section which created most of our free church organizations and influenced them with its own spirit. This party within the church we call "Indre Mission" ("home-mission"). It is a decidedly evangelistic movement. It emphasizes the conversion and salvation of the individual and seeks in every

place to gather believers together in circles for common devotion and fellowship. In its dogmatic views it has some likeness to "fundamentalism" in America.

There are two large organizations for Sunday school work in Denmark. One comprises the whole country, the other is limited to Copenhagen. The first is directly under the leadership of the "Indre Mission," the other has its own independent committee, but it is in close contact with "Indre Mission." In some places free Sunday school work will be found without any relation to the organization, but this is only rarely the case. It must be said that on the whole it is the "Indre Mission" which has given the Sunday school its character.

In 1926-27 there were 1,200 Sunday schools with a total membership of about 75,000 children outside Copenhagen, and 67 schools with about 1,200 children in the city. The total population of Denmark is 3,500,000 and the number of children within school age about half a million.

The Sunday school in Denmark has not much of the character of a school. It is more like a church service (outside church) for children. They sing hymns and the teacher reads a text which he explains for the children and uses for devotional purposes. The texts used form a series which goes through four years and is principally based on the four gospels, with some additional texts from the Old Testament, the Acts and the Epistles.

For the help of the teacher a magazine is issued, containing among other contributions a practical explanation of the texts used. In Copenhagen the teachers meet once a week and one of the ministers explains the text and gives suggestions for its use with the children.

Most of the Sunday schools have in the same class children varying in age from 5 to 14. The same text is used

with all the children, and the teacher will talk to them all at once. It is evident that the point of view of education must under such circumstances be left behind in favor of an edification general enough to cover such wide difference of age. In the larger towns the children are divided into groups (generally within the same classroom). But still the texts are the same. There is no "graded curriculum." Another weakness with the texts is that each text stands by itself alone. The texts are collected as isolated texts for preaching, not as steps in a growing purpose.

In spite of all weaknesses there is no doubt, however, that the Sunday school has meant a good deal to many children and given them lasting religious impressions and impulses. On the other hand I cannot but think that there are a good many children, especially boys between 10 and 13, who keep away from Sunday school on account of the rather sentimental and uncritical type of piety, which in many places characterizes the Sunday school.

I have already mentioned the Y. M. C. A. and Y. W. C. A. In Denmark they are connected with the "Indre Mission." In the towns these associations have sections for boys and girls of 12 to 14 and groups of scouts. And for young people over 14 they try to carry on religious education through lectures, addresses and Bible study. These associations have wielded a widely felt power for religious and moral inspiration among youth.

We ought not to forget the religious work among young people done by another great movement within our church which goes back to the influence of Grundtvig. I am thinking especially of

work done through the folk high school. Unfortunately its influence is weakening in these later years. The modern young man from the farming districts is nowadays more inclined to enter a professional school if he can afford to attend any school at all after the age of 14.

The folk high school of Grundtvig's spirit tries to stimulate in the youth the sense for spiritual things and the feeling of belonging to a nation. Its aim is to educate to a spiritual and religious view of life. It is afraid of too much direct religious appeal and seeks to reach its goal in more indirect ways, for instance through history and literature. Its work is based on the view that the human soul has within itself the germ of the higher life. All that is needed is to help the soul to the unfolding of its slumbering life.

As I said at the beginning of my article, I believe that we have much to learn from the modern movement of religious education. We need to get more educational psychology, more ethical and social spirit, and more historical interpretation of biblical religion into our work. But we cannot forget the central Christian purpose, which is the establishment of a personal fellowship between man and God through Jesus Christ. The evangelical spirit in religious education may, perhaps, be considered as our greatest strength. The best work done is not done through any special methods of technique, useful as these may be, but through personal contacts, in which a devoted life communicates its own religious spirit to others. Strongly to emphasize this aspect may be the main contribution of Danish religious education to other parts of the world.

## What Shall Our Teaching Be?

E. A. COCKEFAIR

A CERTAIN college professor was complimented on his success as a Bible class teacher of young men. He replied dejectedly, "You are mistaken. I am not a successful Bible class teacher. It is true I have maintained a class of forty or fifty young men for five years, but they are boys whose home training does not permit them to wander from the church. On the basis of our college enrollment four or five hundred young men should attend this church. I have ten percent of them. I have tried every known subterfuge to get the other ninety percent to attend my class. They come for a Sunday or two, but I cannot hold them. I would be very grateful indeed to some one if he could tell me what is wrong."

This admission is from a man not more than forty years of age, well trained in the psychology and practice of education. He is also a dean of men affectionately known by the student body as "Uncle Jim." To any one interested in religious education this reply is food for thought. If our best Sunday school educators grow weary in well doing, what is to become of our Sunday schools? Is this man justified in his pessimism or is he wrong in his point of view?

We are reminded that five righteous people were once accounted sufficient to save two cities. Should Christianity despair with ten percent? Let us suppose this discouraged professor with a personality strong enough to influence fifty young men in religion Sunday after Sunday were granted his ambition, and for a period of Sundays he should find

himself facing five hundred expectant young minds. What would be his success? I recall in my own college days being under the influence of a certain few men who by power of personality, oratory, or logic were able to fill auditoriums. I was fascinated like the rest and sat Sunday after Sunday under the magnetism of their words. I added my voice to hundreds of others in praise of these men yet I do not recall a single incident or inspiration from them that entered helpfully into my character building. If I am "part of all that I have met" that part entered unconsciously.

In contrast I have intimate acquaintance with a certain woman who has been a teacher of boys in her Sunday school class for more than forty years. Her class is small, six or eight boys usually, for it is a small town. On week days this woman is a wage earner supporting herself and upholding her full share of social and civic responsibility. Year after year these boys graduate from her tutelage, some entering business careers, some entering college. One day by accident I learned that this woman's interest in her boys does not end with graduation from her class. It was a grateful father, a workman going to his daily task, whom I met on a street car. He told me of his son won from a reckless boyhood by this Sunday school class and of the boy now half through college, supported partly by his own industry and in part by funds lent him by his Sunday school teacher. Without her left hand knowing it, many of her "boys" have material cause to be grateful to her for a college education.

Whether or not her trust has ever been betrayed is not our concern, but certain it is that boys from this Sunday school class continue to go to college and some of them are not from families of means.

Shall we stop to consider the result if this woman were to grow suddenly ambitious for all the boys in that town out of Sunday school? And what would be her success with sixty instead of six? Let us here recall that the Great Teacher *talked* to thousands but he *taught* only twelve.

In analyzing this professor's predicament we should determine first what constitutes success or failure and then give thought to the factors contributing. Success in any education surely does not imply a finished product. If successful Sunday school teaching is only to attract people to Sunday school and make them want to come back the next Sunday, then Sunday schools are in a class with picture shows, an institution to fascinate and entertain people. We seem to have inherited a proclivity to form snap judgments on the religious tendencies of our fellow men solely on the basis of the regularity of their church service attendance. May we postulate, then, as a basic premise that success in religious teaching is the instillation of a motivating desire for individual and social righteousness?

#### STEREOTYPED TEACHING

Both secular schools and Sunday schools have long ago learned the value of limiting numbers in classes, particularly in intermediate and secondary grades; but in both systems there is a wide gap in method between late secondary education and the education of early maturity. Through this gap far too many of our youth fall away forever from conscious educational and religious effort. They conceive of education and religion as things completed.

Those who do bridge the gap find themselves in a strange country. The

stereotyped lecture of college classes calling for no individual show of effort tends to develop habits of irresponsibility. The student is tempted to take and take and nothing give. This passivity follows us into the Bible class and church service. In small classes we are content to substitute opinionate discussion for thoughtful study or, in large classes, "Let the teacher do the work." Where we should have virile activity on the part of youth growing in service we have only the exaltation of the teacher. He simulates the valiant captain leading his soldiers over the ramparts. Dynamic leadership in intermediate and secondary teaching is in order, but it should give place to guidance thereafter. The one activates from the front by example; the other directs and encourages from the rear, giving youth an opportunity to develop judgment and learn the art of self mastery.

It is an unfortunate circumstance that we are so prone to name our Bible classes after their teachers. Not all teachers are immune to the flattery of it. Our professor's class was known as "Uncle Jim's" class. I have always attended Somebody-or-Other's class. My family attends Rev. What's-His-Name's church. To borrow a Quaker phrase, are not these leaders consciously; or unconsciously "preceding their Guide"? Who is there among us who would wish to own a Bible class or a church? What would be his relation to his Guide if he did?

In small classes, where the teacher is looked upon as a personal friend, we have but little stereotyped instruction. In such classes entertainment unconsciously leads into inspiration. "Mark Hopkins sat on the end of a log and taught as an elder brother." Most of us can point to a personal Mark Hopkins whose efforts led us into the church or into higher education. But individual instruction has always been expensive in money and time,

whether paid for by public taxation or by sacrificial Christian service. There are times in every life when such instruction is vital and cannot be supplemented; there is also a period when, for the sake of self-reliant development as well as for economic reasons, we should use mass instruction. The fault lies in that we make the transition too suddenly.

#### RECHARGING THE TEACHER

Finally, our professor Bible class instructor might do well to mingle with the ninety percent some fine Sunday morning. Teachers are like batteries, they need recharging frequently. The struggle to keep a virile snappy interest before forty or fifty students every Sunday without pause or rest begets staleness and lack of vision. The class also becomes too dependent. Every Bible class should be so organized as to be able to continue without a teacher for a time if need be. Sabbatical leaves are coming to be recognized as an important part of all forms of service. How much it would revitalize our spirits if we took every seventh Sunday off to visit some other Bible class or wander in the woods or climb a mountain.

We have a Great Example to prove it. Jesus of Nazareth did not fill regular appointments with the Twelve. They more often sought Him than He them. He was known often to have gone up into the mountain, generally alone. He mingled with the throng at the seashore or in the market. He was a good fisherman. When He taught He did not moralize. He did not outline a stereotyped way of life. He did not explain facts. He was not dogmatic. He was never oratorical. He took life as he found it, in disgrace, in disease, in avarice, in self adulation. He seldom condemned; but sought to put broader and richer interpretations on the phase of life immediately before Him. How many of us regard our teaching in the light of interpretation? Do we seek

to open the eyes of the blind (the ignorant)? Would we heal the sores of bias and conceit? How? By inspiration, that vague magic word, or by interpretation? The former requires little more than abundant enthusiasm. The latter requires wisdom and understanding.

#### AN EXAMPLE

Among the Bible classes of my acquaintance one stands out preeminently for organization, spirit, and efficiency. The leader of this class is not a leader. He is a generalissimo. He is modest and idealistic. His summary of a class discussion puts the best of the lesson in a package, as it were, which every member can carry home with him. The class is not large, some twenty-five men, but men whose personalities stand out prominently. At the head of the list is the "Official Starter," a corpulent, jovial, middle aged salesman who opens the lesson discussion by relating some applicable human incident of his travels. Then comes the "Key Noter," a brilliant versatile lawyer, who gives a penetrating present day analysis of the lesson, tying human virtues or frailties of the past with those of the present in language rich and beautiful. There is a merchant who pictures life from a bargaining point of view. An ex-miner, rugged and tall, with enough halt in his dynamic speech to remind one of a Christian warhorse snorting into battle. Sore wounded indeed he leaves the demon of sin he chooses to pursue. There is a student of history whom fate pushed into the transfer business, who draws inspiring parallels from secular history. There is a science teacher who sees Bible history in the light of evolution. There is a little bookkeeper who absorbs till he can hold no more, then jumps to his feet and bursts forth in a torrent of verbal emotion. There is a blind real estate man who seldom speaks but sits with face radiant. The preacher also speaks better



in this class than he does in his pulpit.

The activities of this group of men are not confined to the Sunday school hour. Many civic responsibilities are quietly and unostentatiously assumed. It is seldom such a cosmopolitan group is found bound together in spiritual working friendship. Therein lies the strength of the teacher. He puts his class in the foreground and himself out of the picture as far as possible. He is often absent, but when he returns he comes with a message which shows he has not been absent in spirit. Seeking the elements of success herein portrayed, we should say the keynote in this man's success is his ability to stimulate individuals to religious expression and service. His method is to expect something from everybody. His skill lies in his ability to organize this expression and service around human interests.

#### CHOICE OF METHODS

Individuality in teaching is as refreshing as in other human enterprises. Successful individuality tends to repeat its processes until they crystallize into methods. Methods are guides by use of which the inexperienced and those with limited initiative may do better teaching than they could without them. Methods are like marked trails, but skilled teachers with individuality of their own find greater interest in making new trails. Never before have there been so many individualities stamping their imprint on our public education. Sunday schools, too, are coming under the same influences. Many of them have critic teachers and a corps of young people in teacher training. University churches are beginning to replace the one man Bible class teacher with a curriculum of religious topics designed to satisfy the interests of groups of students who may

choose a specialist from faculty or pulpit to guide them through a chosen course; or they may, seminar fashion, draft their own members in the pursuit of some purposeful study. Such methods are developmental and constructive. They offer a challenge and serve for more than passive entertainment. They prove that our religion is virile enough to adapt itself to a mentally growing world.

The fundamentalists are wrong in thinking that the teaching of evolutionary science in our public schools and colleges is responsible for the waning faith of students in old doctrines. It is that our schools are adopting a newer method of instruction. They are substituting observation, experimentation, and reason for the old dogmatism and unreasoning acceptance of unproven authority. We must in our Sunday schools approach students in the same spirit. We must allow our cherished doctrines too long accepted as the whole truth, to be submitted to careful inspection and analysis. Truth has never suffered under such inspection, though doctrines and hypotheses sometimes do. We need never fear that doctrines truly vital to faith will ever be destroyed, though it may be found necessary to give them larger and more perfect interpretation.

After vacationing through the fields of Sunday school endeavor each of us must return to his job. Whatever may be our criticisms and impressions of the other fellow, our first duty is to coordinate ourselves anew with our work. Those who teach best are the ones who scatter their bread so skilfully upon the water that it rarely returns to them; so thoroughly it incorporates itself into the spiritual complex of life as to work its influence without our knowledge or self gratification.

# A Survey and Critique of Young People's Societies

KATHERINE EVELYN NILES

**Y**OUNG PEOPLE'S SOCIETIES came into existence nearly fifty years ago, when adult organized and administered churches gave little opportunity for the participation of youth. For a considerable time these societies were enthusiastically welcomed by young people and championed by forward looking leaders in the churches. The movement early crystallized into an organization embracing Protestant youth of almost all Christian nations.

During the last few years, however, the exponents of this kind of organization have had to face the same sort of confusion and necessity for readjustment as have leaders in other phases of organized religion. The problem has been further complicated by "correlation programs" in many churches where the older types of organization, such as Christian Endeavor, Baptist Young People's Union, Epworth League, etc., have actually been abandoned and the church activities of the young people organized into one "department." In certain of the so-called "liberal" churches young people's clubs of various types have been organized and have secured their followings.

A variety of mechanical stimuli have been applied to interest young people in the older type of societies but, as almost any fair minded minister or young people's leader will acknowledge, instead of solving the problems, they have, in most cases, only tended to complicate matters.

The apparent confusion in young people's societies, both as to philosophy and method, led the writer to an experimental

approach to the situation. The problem was one of particular interest because of an earlier personal experience in such societies and contacts as a worker in the church. On the basis of several years' experience with particular churches it was decided to push the observations into a wider field, including a study of current literature, personal conference with leaders, and case records of a number of societies. Residence at Portland, Oregon, and study at Reed College under Professor E. O. Sisson, gave the writer opportunity to use the resources of that institution and the churches of Portland as a basis for such a study.

Limitations of space do not permit a detailed statement of the methods involved.\* This report will be largely a description of the present situation. The purpose is to point out the problems and emphasize the necessity for a critical re-evaluation of young people's societies in light of the total church procedure. The solution of these problems, interesting and valuable as this would be, must wait a more scientific understanding of what we want in the church and how to organize to get it. The writer, through the Religious Education Association, is continuing the study and will welcome reports on projects in process.

The actual study was preceded by a survey of literature on the subject, a series of interviews with leaders in this or related aspects of the work, and corre-

\*A much fuller account is given in the writer's thesis on file at Reed College Library. This gives in detail the techniques used in gathering the data and the means by which they were evaluated.



spondence with a large number of religious leaders throughout the country. It was discovered that practically no scientific effort had been made to determine the objectives and outcomes of these societies or to discover methods of organization adequate to meet contemporary needs.

The purpose of the investigation, therefore, was to obtain an objective, descriptive picture of young people's societies, to spot the problems of typical societies, and to discover their present effectiveness in the life of young people.

The eighteen societies studied were chosen because they seemed to be the most representative. That is, they included large and small groups, mostly of high school students, in four main types of communities and in churches of seven different denominations—Presbyterian, United Presbyterian, Congregational, Christian, Baptist, German Baptist, and Methodist Episcopal. Case records were made of each of these groups; detailed stenographic reports were taken of twenty-seven Sunday evening meetings, as well as ten conferences and conventions of Epworth Leagues, Baptist Young People's Unions, and Christian Endeavor Societies; individual members, advisers, and leaders were visited and questioned; and through examination of literature and correspondence with many leading persons, an attempt was made to obtain a general perspective of the situation and to furnish background for a more critical analysis of local conditions. The results of this exploratory study are here summarized.

#### COMPOSITION AND SOCIAL CONDITIONS

The typical young people's society had a very limited range of influence. Membership and attendance were surprisingly small. Even in large churches of 900 to 3,000 members, attendance at meetings visited during the investigation was seldom more than twenty or thirty persons. The average attendance at all meetings

of the eighteen groups, with four exceptions where many adults were present, was slightly over eighteen persons.

These findings were corroborated by the opinions of the leaders, who readily admitted that the societies touched only a small segment of the total church situation. Many young people in the church, and especially in the community, had never come into the societies.

Other facts regarding the social composition of young people's societies may be briefly indicated:

1. The proportion of the sexes was decidedly in favor of the girls—62 percent to 38 percent.

2. As to racial and national classifications, the members were almost exclusively white Americans, or highly Americanized young people, even in communities where the residents were predominantly foreign.

3. The economic status was almost entirely middle class. Neither extremes on the economic scale gave much support to the societies. In communities most largely composed of either the extremely poor or extremely well-to-do, the groups were struggling or non-existent.

#### TYPES AND METHODS OF ORGANIZATION

Young people's societies, as organizations, had little real connection with the churches in which they were located. Individual groups were closely integrated parts of national organizations which exist quite independently of any local church. Methods of organization and curricula are prepared and recommended by overhead secretaries without regard to a particular church situation. Financial support is expected of individual groups for the maintenance of the national organization and attendance at district and state gatherings is strongly urged. Although local societies were not prohibited from working out their own curricula, almost none of them did. This seemed to be due to the strength of the national agencies, through the influence of offi-

cials, and to the inability of local members and leaders to vision their task as a vital and integral part of the total church function. The churches themselves appeared to have made few attempts to correlate and coordinate their work on an educational basis.

The programs of the young people's societies, therefore, were fairly well standardized and purposeless procedures, not built and planned according to each particular total church situation but according to the ideas of officials at the heads of the organizations. Furthermore, members of the societies, except in two cases among the eighteen, took almost no part in planning and administering their programs. Hence the "topics," "problems" discussed, activities engaged in, etc., were often not only irrelevant, but absurdly trivial.

#### ACTIVITIES OF SOCIETIES

So far as society activities were concerned, the young people did very little. Such as they did undertake were largely adult made and quite apart from crucial problems the young people themselves were facing. The very few "social service" activities (preparing Thanksgiving and Christmas baskets, annual festivals for Epworth Leagues, visiting hospitals, calling on the sick, etc.—no one of which was undertaken by more than about one out of ten groups), dramatics, church work, etc., were undertaken because of stimulation from overhead officials or because of a sense of duty or consciousness that they should "do something." The general indication was that when the young people did participate in some "stunt" they felt that they had done their duty. Their basic interests did not enter into the situation.

Needless to say, such activities, superimposed and quite apart from their vital, everyday interests, have little meaning or relevancy to youth. That really does not adequately express the situation, for performances of this sort, remote from prac-

tical life, yet tied up to services of worship, fix, in an unfortunate manner, the conception of religion as something related to ritual, formalism, and beautiful discourse; it makes it a thing apart from the stream of life experiences and thus tends to build up a world of reality on one hand, in which the young people live most of the time, and a world of unreality and escape in their church life. This sort of situation is quite out of harmony with the best thought among educators, both within and without the church. There is scarcely an educator of reputation who would not say that religion and morals, if they have vitality at all, spring warm and fresh out of the crucible of life experience. Even the theologians are stating this fact in striking terminology. "Religion," says Shirley Jackson Case, "springs warm out of the white heat of social living together."

#### IDEOLOGY

Study of the ideology reflected at the various meetings—larger gatherings as well as regular meetings of local groups—offered the most fruitful opportunity for an understanding of the real significance of young people's societies in their effect and influence on the thinking and attitudes of young people. The evaluation of this aspect of the question is based on practically verbatim reports of some twenty-seven regular meetings in local societies and ten district conferences. Following are greatly abridged reports of nine society meetings which showed greater participation of the young people in the discussion and thinking of the group than did any of the other meetings:

1. Subject: "Paying our debts to God"—a "Model B. Y. P. U." at a state rally. Three young people spoke briefly on sub-topics which had been assigned to them; there was no general group discussion.

2. Subject: "Following Him"—a "Model Christian Endeavor Society meeting" at a state convention. The young people spoke readily and promptly but their ideas were general; there was little discussion.

3. The discussion at this meeting was brief and arose somewhat spontaneously when the leader asked if the members thought the so-

ciety had a group spirit. Three or four emphatically replied in the negative and several reasons were given: that the leaders did too much of the talking; that the members had not enough to do; that there was lack of a devotional spirit; that they needed optimism rather than pessimism from the adviser. The adviser at the close accused the young people of shirking their responsibilities; he said he considered the year's work a practical failure. No plans or decisions arose from this discussion.

4. Subject: "What is prayer?" Ten members made statements or expressed ideas bearing on different phases of this question. None questioned or disputed the ideas of another. There was no general discussion. This was a group of older young people, all above high school age.

5. Subject: "Making the community Christian." This meeting, also, was of a group of older young people, most of them well over the high school age. Two or three members somewhat critically, but very briefly considered practical aspects of the two following questions: (a) If you could, by giving your life, remove one wrong, what would it be? (b) What are some of the reforms that have been made possible largely through the influence of Christians? There was no general discussion, however, and few participated in the meeting.

6. Subject: "Protestantism." The meeting was led by the adviser and conducted on the open forum plan. Questions were presented to the young people during the meeting and the responses were ready and indicated almost an eagerness on the part of a number to participate. The young people, however, had made no preparation for the meeting and it was very largely due to the adviser that the discussion proceeded in an orderly, constructive manner.

7. This was the one meeting at which the young people considered questions which they had themselves prepared over a period of time. The following received the most attention: (a) How can one know whether or not he is a Christian? (b) Do you believe the Bible is absolutely correct from cover to cover? (c) Do you think modernists should belong to the church, and if not, why not? (d) The Bible says God will answer our prayers if we have faith; in another place it says God does not always think it advisable to answer our prayers. If we ask God for something in faith and yet not be according to His will, what will be the result?

The pastor was present and participated quite extensively in answering these questions. There was a noticeable absence of opposing viewpoints and little discussion. The young people were either uncertain about the questions or agreed with the answers given by the pastor. They seemed to be thinking very little for themselves.

8. Subject: "What difference does it make what we do on Sunday?" This was not a

questioning on the part of the young people, but a conflict of opposing views. It was not a mutual attempt to deal with different opinions and various phases of the problem so as to arrive at solutions, but each who spoke seemed convinced of the inerrancy of his own views and intent on impressing them upon others. The leader laughingly concluded the meeting by saying that she thought they were getting nowhere, and announced a hymn.

9. Subject: "Protestantism." The following questions, taken from the Christian Endeavor World, were discussed: (a) Why must we reject the pope's claims of spiritual authority? (b) Why do we reject the requirements of the celibacy of the priest? (c) What harm comes from the practice of confession to the priest? (d) Why do we reject the worship of the Virgin Mary? (e) Why do we reject the worship of the saints? (f) Why do we reject the worship of relics?

More criticism occurred at this meeting than at any other. The questions called for support of certain viewpoints, but these the members freely questioned and discussed. There was no preparation for the meeting, however, and no plans or attempts to obtain new ideas or information about the problem. It was merely an "airing" of opinions which happened to be more or less in conflict.

The lack of purposeful or creative thinking on the part of the young people, apparent from these brief reports, is quite disconcerting. At best, most of the meetings consisted of questions, repeated parrot-like from society magazines and answered most conventionally and ineffectively. There seemed to be no attempt to discover truth by considering and debating all sides of a question. Almost never was the answer to a question challenged or followed by more critical questioning. When this did occur, the meeting was spent in airing opinions. There was no planning to insure a basis for wider understanding or new ideas about a subject.

In most cases, however, the amount of mental activity did not even extend to an expression of opinions. The time was spent in answering questions, which, with usually the answers also, were taken from society periodicals, books, or similar sources. Preparation for meetings was limited to two or three persons, or perhaps only the leader, and seldom extended

over an hour or two just preceding the meeting.

With but one or two possible exceptions, adult advisers gave little help to the situation, either in planning with the members so meetings would afford opportunity for more stimulation and creative thinking, or in actually "drawing out" the young people during their discussions. More often they seemed to put a damper upon the spontaneity and self-expression of the group. They were afraid to let the members think for themselves, lest their thinking lead them into unconventional paths. As one adviser stated, "there is a time when young people should begin to think for themselves, but first they must be 'taught'; it is dangerous to let them become critical until they are older." (Her group was from fifteen to twenty years of age.) So, as far as adult leaders were concerned, the thinking process at society meetings consisted of a rehearsal and familiarization of predetermined ideas, presented through magazines and topic materials. In other words, the ideas were second-hand. Therefore they had almost no direct bearing upon the specific problems and practical experiences of the individuals participating. Such problems and experiences were seldom, if ever, referred to. Young people spoke in generalities, as did adults when they addressed them. In the latter, however, there was much more of the emotional element. (See report of typical meetings given below.)

The young people's societies, therefore, could hardly be called educational organizations. They may have imparted knowledge or a theology which other people had thought out, but they did not stimulate the young people themselves to reflective, creative thinking. They perhaps *instructed*, but they did not *educate*.

#### WORSHIP, OR THE SO-CALLED "RELIGIOUS" FACTOR

The religious element was the dynamic in the earlier young people's societies—

their power to change the lives of young people and to win converts to the Christian faith. Gatherings largely took the form of "experience meetings" where professions of faith and personal experience were given. The emotional tone through music, prayer, and testimony were dominant items.

It was interesting, in this study, to discover the nature and extent of this "religious" factor in meetings today. Careful note was taken at all gatherings to discover and measure objective indications, and in conference with leaders and members the question was further examined.

At none of the meetings conducted by these young people, or largely participated in by them, was there evidence of any high emotional tone—of any real dynamic. Prayers were very brief and in a large number of cases halting. And singing, except in one or two large societies where it was conducted by a special leader, was undertaken disinterestedly, with frequent undertone conversations among various members. Testimonies and references to religious experiences were very few—three instances in the twenty-seven meetings. Ideas about God, Jesus, prayer, etc., were largely impersonal, that is, not definitely referred to themselves, and taken from printed materials.

The low ebb of a vital devotional interest among young people was confirmed almost unanimously by adult advisers. Three exceptions among the eighteen societies were reported. One, a large mixed group, including many older young people, owes its "religious" atmosphere to a number of the members who were "re-consecrated" during special religious meetings several years ago. This interest is conserved through a gospel team which was formed by these persons.

In the other two, the interest seems to be due to an especial effort on the part of some to impart religious sentiments—

through music and prayer. One adviser stated "the way some of the boys and girls can lead in prayer amazes me."

Only one attempt to consider and evaluate this factor among young people has been discovered. Through a questionnaire presented to the members, adult leaders in one church sought to measure the extent and appreciation of "religious" experience among the young people. The investigation revealed "little interest in, or understanding of, the meaning of Christianity—no evidence of any deep thinking for themselves, on the question of what it means to be a Christian."

At meetings conducted by adults conditions were quite different. District and state conferences and conventions were marked by enthusiasm and a high emotional tone, in the music (led by a trained director), prayer (by an adult) and addresses (also by adults). Here the sponsors of the movement sought to revive the interests of young people in the "religious" life and to "win them for Christ." Appeals to "surrender their wills" and to "come to Christ" were made at all such gatherings.

The following typical paragraphs, taken from detailed stenographic reports of these meetings, indicate the nature and extent of these appeals:

1. Bible Study Conference for high school young people, led by the Pacific Coast Secretary of Christian Endeavor Societies, who introduced this subject: "Is the basis on which we know whether or not we are Christians, our love for Christ, or is it Christ's love for us?" Except for remarks from one or two adults present, the leader did all of the talking. He discussed at length the meaning of John 3:16, contrasting it with a statement in Philippians, "Work out your own salvation."

"I believe the whole story is included in John 3:16. Let us make up our minds that John 3:16 is true and adjust other passages that seem to be contradictory, accordingly . . .

"The passage in Philippians was written to members of the church at Philippi. They were members of the church of the Lord Jesus Christ. Then the verse and the whole book is written to the Christian, to the one who is already saved. How absurd then to say: 'You Christians work out your own salvation!' It would be contrary to the whole work of the

redemptive plan. Note too that it does not say: 'Work for your own salvation,' but 'Work out your own salvation, for it is God that worketh in you.' The only mention of love in John 3:16 is the love of God.

"Having received the gift of salvation through faith in Jesus Christ, we should then act appreciatively.

I dare not work, my soul to save,  
For God that work has done,  
But I can work as God's true slave  
To show that I'm God's son.

"As you sit here this morning you can know whether you have accepted Jesus as your Saviour, but if asked how much you loved Him you would have doubts and misgivings. The love motive comes from a sense of gratitude because of God's gift."

Question by an adult: "Why, in our general conversation, are we inclined to discuss our other friends rather than Jesus?"

Reply by leader: "I have two theories, First, we do not want to discuss something we do not know much about. Then, while it is normal and natural to discuss things we are enthusiastic about, among the things Satan does not want us to do is just speak in a conversational, evangelistic sort of way about Jesus Christ. I do not think he wants to have us pray. He leads our thoughts astray so they are simply lip prayers. I do not think He wants us to read our Bibles intelligently. How many passages in the Bible I have read without concentration! I can get buried in the newspaper but it is often hard to concentrate on the Bible.

"If we do not know whether we are Christians, we will not talk about it very much. Probably half of you this morning either are not Christians yet or do not know whether you are or not."

2. Address by local pastor before gathering of several hundred young people: "I would like to challenge you that the whosoever is not going to be every man and woman, but the man and woman who bring their personalities up against the fine, strong personality of Jesus Christ and discover for themselves the where, what, and how that He has in the world for them, and there will be no better or larger place in your lives than He has for you. You cannot, nor I cannot, nor can anyone else show forth the work of the Kingdom of God unless we have brought our personalities into contact with His. When you say you are the friends of Christ, remember whose friends you are. You are the 'whosoever' of this Convention theme."

At the close of the address the State Secretary made the following remark:

"Are you the whosoever? We are not going to get the other things unless we get this first. You may come to this Convention, to all of the sessions, and not be the whosoever. I want that verse to mean something to you. We have one suggestion to make, and that is,



try it. 'Ye are my friends if you do whatsoever I command you.' I ask you to try it."

3. Address by pastor before Christian Endeavor convention:

"You cannot keep a heart still that is warm with God. What the church needs more than anything else is a fervent testimony of the grace of Jesus Christ from a warm heart that rings true. Watch your step very closely on the matter of testimony. Nothing will revive you more than a testimony to God's love and power. . . .

"You cannot make of yourself what you would be until the Lord makes that of you. He alone can do it. You cannot get out of your life the music that this world needs, but if your life were turned over to Him it would be full of comfort and truth that makes a blessing wherever you go."

4. Address by a pastor before a state Christian Endeavor session:

"Come to Christ in your own way. When you decide to come, come with all your personalities, physical, mental, moral, social, spiritual. Come wholly, without reserve and come without delay. Why should we waste any of our years? Remember, if we have convictions about this matter and do not act upon them they will die. Therefore, 'seek ye the Lord while He may be found; call ye upon Him while He is near.'"

5. Address by a college professor before a state Christian Endeavor session:

"There may be in your life something; there may be in your life a key you are not willing to give up. The will is the citadel of man's being. Until you have surrendered your will, God cannot come into your life at all. 'Our wills are ours, we know not how, our wills are ours to make them Thine.' You must let Him come into your heart in order that He may cleanse it of all that is unworthy."

"Behold, I stand at the door and knock! Jesus alone can become the Master of your life and take sin out. Maybe you are cornered by the Evil One and there is only one possible move to take. Will you not let Him make that move for you? Let Him be the Lord of your life and He will prove in your heart and life absolute sovereignty over all conditions and difficulties. He, and He alone, will make the move."

6. Address by a state religious education director before a Baptist Young People's Union rally:

"What do you think of Jesus? Have you thought enough of Him to give Him your heart? Have you thought enough of Him to let Him into your life? Do you think enough of Him today to let Him have His way with you? Will you fling wide open the doors of your life and let Him take possession? Will you say: 'I will go where you want me to go, dear Lord, I will be what you want me to be?' Do you think enough of Him for that?"

7. Address by an outstanding International Christian Endeavor officer at a rally attended

by many hundreds of young people and adults.

"The trouble with young people who go to the Devil today is that they want to be sophisticated. What is the matter with the girls who smoke? They want to be sophisticated. Little man, if I were you I would not smoke a cigarette now—it is so effeminate. And little girl, do not smoke cigarettes, smoke a pipe. Smoke like a man and smell like one. Of all the people in this world, the most contemptible are the sophisticated. . . .

"Young man, with all the lure of your sex, with all the fine thing called personality, magnetism, culture and skill, if you do not protect the girls of America, you are a slacker and an ingrate. Little girl, if there is a petting party, it is with your permission. See to it that you are never a bird with a broken wing. Keep that fine, high, heavenly thing until you can lay it at the feet of the Man of Galilee who said 'Blessed are the pure in heart.'"

The waning devotional interest among groups of young people is evidence of the unreality to them of the older, conventional religious experience. Adults sought to give them a second-hand experience but it was too remote from their own immediate personal problems, and had little meaning for them. Expressions springing fresh and vital from their own life experiences were not made, probably because the old terminology, by which they were expected and stimulated to express themselves, had no meaning to them, and they had not learned a new. Some adult leaders are becoming aware of this situation and do not attempt to impose an old type religious enthusiasm upon the members. They are placing the emphasis upon social attitudes and ideals which are more closely related to their immediate, personal experiences.

The strength of the national young people's organizations is felt by some to be a hindrance in cases where these organizations seek the support and loyalty of the young people, and the local leaders are convinced that an entirely new method and philosophy is needed. Several confidentially expressed to the writer their inability to cooperate or work through these organizations, owing to the narrowness of the leaders and the inconsistency of their methods and philosophy with the particular local church situation



and the best interests of the young people. They maintain a certain amount of formal connection—financial, and otherwise—for the sake of peaceful personal relationships with individuals, but so far as the work in their church is concerned, they practically ignore the national organizations.

#### AIMS, PURPOSES, AND RESULTS

The societies' estimation of themselves is an important consideration in arriving at full and satisfactory conclusions as to their real effectiveness and significance.

The aims and purposes of young people's societies, which were adopted and embodied in their pledges and constitutions half a century ago, still are accepted, almost verbatim, by nearly all groups today. These are repeated regularly by many of the societies or imprinted on charts hung on the walls of meeting rooms. Few societies are aware of any aims or purposes apart from these more general ones. Advisers stated the objectives of their societies as follows:

To develop a better spiritual life and appreciation for the meaning of Christianity (stated by nine).

To afford young people an opportunity for self-expression (seven).

To afford opportunity for social contacts (five).

To train young people for church work and interest them in the church (four).

To get the young people to think for themselves (one).

No group had thought through its own reasons for being or the ends it was seeking to accomplish.

The reasons why young people attend the gatherings were given by leaders, with some hesitancy, as follows:

Young people enjoy the meetings and come because they are interested in what occurs (stated by seven).

For social reasons (seven).

To get a better understanding of the

Christian life; two thought this might be the purpose of a few (one).

Desire for self-activity and self-expression. One said that the members like to get together and discuss their problems freely and without any curbing influence (four).

Duty, compulsion and habit were other reasons given, by three different persons. One was a girl who thought the reason for attendance of most of the members was a sense of duty. "The society is there and should be supported."

These reasons are little in accord with the professed aims and purposes of the groups, and should have rather careful consideration. Apparently the ends which those who direct the movements, prepare the programs, topic materials, etc., are seeking to realize, had little meaning to the young people. On the other hand, their own vital interests and desires received little, if any consideration. The aims of the societies were general and superimposed on the members. Neither the urgent baffling problems of the individual or of his group were made the central factor in society organization.

In view of this, the estimation of advisers as to the effectiveness of the societies is significant. To the question, what are their achievements? They replied as follows:

Greater interest of the young people in the church and better understanding of its principles (stated by three).

Development of leadership ability and self-confidence on the part of the young people (four).

Better social contacts (three).

One reference, only, was made to a specific example of change in character or conduct; this was the case of a boy who accepted the B. Y. P. U. Life Service Pledge and gave up dancing and smoking.

A better spiritual and religious development (four).

Two were pessimistic as to the general results, throwing much of the responsibility on the home background. Three were quite hopeful and thought the results in the long run were favorable, although they could give no concrete evidences.

These statements were given with considerable uncertainty and revealed a vagueness of the leaders as to just what they were doing. Almost no definite results could be cited.

From this broad survey it would seem that societies, the leaders, and particularly the young people, have little consciousness of their own reasons for being. There are no definite aims or purposes arising out of their peculiar situations or conditions and they have little appreciation of their effectiveness or achievements. Societies are formed, not from a sense of need or through consciousness of an especially valuable or necessary function to be undertaken, but through custom and tradition. Apart from reasons fifty years old, they hardly know why they are and their appreciation of their accomplishments or significance is equally vague and undefined.

#### IN CONCLUSION

The picture here presented is rather unfavorable as to the present conditions and effectiveness of the young people's societies investigated. In a society which has undergone many changes and developments, they have become misfits, even drags on the progress of religious work with youth. Their forms and techniques, which remain much as they were in the beginning, are no longer suited to modern society.

Probably the most unhappy aspect of the situation lies in the reflection upon the total church outlook. These young people's societies are a good barometer of the real vitality and life of the church, for in the church, as in all fundamental

organizations, one looks to youth as the most likely source of unconventional thinking and working. If they blindly adhere to the customary, conventional, and stereotyped, then it is pretty certain that they are merely mirroring the attitudes and interests of the adults who, back of the scene, are responsible for their attitudes. Hence, when we find the unimaginative and even ludicrous thing that goes on in young people's societies under the pretense of religious activities and religious experience, we are merely having a sample of the low ebb of reality and the lack of imagination in the total church procedure.

This condition in the young people's societies, therefore, suggests the necessity not only for the education of these young people but for the re-education of the adults. It also carries with it the implication that the problem is one of mutual education and mutual working between adults and young people in a total educational procedure.

If we have indicated that the young people's societies are sick and need a physician, we have also demonstrated a larger fact, namely, that religion and the organized forms through which it finds expression are in need of radical readjustment. Some of the impetus for this readjustment might possibly come from the young people's societies, if they could be freed from the deadening formalism in which they are now so seriously involved.

Such freedom cannot come until leaders have a more comprehensive view of the problem. Basically, the change would include the total church and community situation. Even with the most progressive leaders today the emphasis is still too much upon formal materials and adult made programs. A small pamphlet *How to Improve a Young People's Program* offers an interesting approach to the problem of curriculum. It presents "an outline of procedure which

may be followed by the class, and also certain principles, questions, and problems which deserve thoughtful study by the responsible committees in the local church." "Out of such a study," it is stated, "should come a program which is educationally sound and productive, as well as interesting." This treatment of the subject suggests wide adaptation to local needs and conditions. At best, however, it cannot be vitally effective, since it does not approach the problem from the viewpoint of the entire church. Until each church situation is put upon an educational basis and so interpreted and so organized that each function, including that of the young people, is an integral factor within it, its greatest achievements and best services can not be fulfilled.

It is also necessary that leaders have a broad appreciation of the problems of society and human nature. As yet they have scarcely sensed the role of the group in the educative process. The older types of societies, even though their formal discussions and lessons were often absurd, did have significance from the standpoint of group experience. It is in the utilization of this phase of the program that one of the large and unrealized possibilities lies.

#### BOOKS

There is very little scientific literature dealing directly with young people's societies. A great many books have been written upon problems of religious education in its more general aspects. They do not limit their discussions to young people's societies as such but throw, however, some light upon them. Those listed below are among the best in the field. In the writer's opinion, the book which deals with the problem of young people's societies in an adequate, scientific manner, has yet to be written.

- Ames, E. S., *Religion* (Holt, 1929).  
 Bower, W. C., *The Curriculum of Religious Education* (Scribner's, 1925).  
 Charters, W. W., *The Teaching of Ideals* (Macmillan, 1927).

- Elliott, H., *The Why and How of Group Discussion* (Association, 1923).  
 Flake, A., *Young People's and Adult Departments* (So. Bap., 1925).  
 Gilkey, C. W., *Jesus and Our Generation* (U. of Chicago, 1925).  
 Gage, A. H., *Evangelism of Youth* (Judson, 1922).  
 Harper, W. A., *An Integrated Program of Religious Education* (Macmillan, 1926).  
 Maus, Cynthia P., *Youth Organized for Religious Education* (Bethany, 1925).  
 Mayer, H. C., *The Church's Program for Young People* (Century, 1925).  
 Munro, H. C., *Agencies for the Religious Education of Adolescents* (Bethany, 1925).  
 Overton, Grace S., *Drama in Education* (Century, 1926).  
 Shaver, E. L., *How to Teach Seniors* (Pilgrim, 1927).  
 Sheffield, A. D., *A Cooperative Technique for Conflict* (Association, 1924).  
 Soares, Theodore G., *Religious Education* (U. of Chicago, 1928).  
 Stock, H. T., *A Year's Program for Young People* (Pilgrim, 1926).  
 Stock, H. T., *How to Improve a Young People's Program* (Pilgrim, 1929).  
 Streibert, Muriel, *Youth and the Bible* (Macmillan, 1926).  
 Thompson, J. V., *Handbook for Workers with Young People* (Abingdon, 1922).

For the individual who desires to get at the roots of the problems involved, in a manner really adequate to meet contemporary needs, a study of the following books would furnish an excellent background. It is on the basis of such reading that a really vital philosophy and method are most likely to be evolved.

- Burgess, Ernest W., *Personality and the Social Group* (U. of Chicago, 1929).  
 Dewey, John, *Characters and Events*—edited by Joseph Ratner—(Holt, 1929).  
 Dimock, H. S., *Camping and Character* (Association, 1929).  
 Hart, J. K., *Adult Education* (Crowell, 1927).  
 Healy, Bronner, Baylor and Murphy, *Reconstructing Behavior in Youth* (Knopf, 1929).  
 Martin, Everett Dean, *The Meaning of a Liberal Education* (Norton, 1926).  
 Rugg, Harold and Shumaker, Ann, *The Child Centered School* (World, 1929).  
 Thomas, William I. and Dorothy S., *The Child in America* (Knopf, 1929).  
 Ward, Harry F., *Our Economic Morality* (Macmillan, 1929).  
 Zorbaugh, Harvey W., *The Gold Coast and the Slum* (U. of Chicago, 1929).

## Character Education in the Christian Church\*

A. J. WM. MYERS

THE REAL TEST of character education is the life of the educand. Character must be judged, up to the present at least, as beauty and art are judged. No great success has yet been made in measuring it by laboratory "instruments," though much light has been thrown upon the whole matter by these studies. But the value judgments, in the case of character as in art, are based on more or less clearly defined standards. Fortunately in the Christian religion there are not only abstract standards but there is also a concrete life which is the ideal toward which all Christian character tends—the life of Jesus of Nazareth. Christian character is judged not only by his teaching but by his life.

As I understand the purpose of this paper, in the minds of the committee, it is to present a few cases of normal character development in the Christian church. Adverse criticism for the moment must give way to appreciation. This is not an unwholesome spiritual exercise, but might well be commended to us "modern" religious educators for the good of our souls.

That the church was partially successful at least in its character education in the more distant past is attested by the fact that it produced—or at least did not prevent!—great and saintly men, women and youths. We may recall many such and write a larger eleventh chapter of Hebrews. The only way to present actual exhibits would be to recall some

of these to the spot light of our puppet stage; but being reminded of the experience of king Saul, for your sakes we refrain.

As exhibits of successful "outcomes" in character education in the immediate past may I have your permission to present this illustrious, highly intelligent, morally and spiritually exemplary audience? If one Shakespeare is enough to justify centuries of little productivity, and one saint a system of mediaeval theology, surely we must speak with respect and reverence of the church of our day which has produced so many luminaries of such magnitude.

Thus having bowed out Yesterday and the Day Before with their wives and families, we turn to the living present. Here all that can be done is to present a few snap shots of various kinds of work that is being done. These are selected from country, town, and city, and at most indicate but vaguely something of the better things that are being done in the churches.

I. *The Imperial Ch'ien Lung Porcelain Vase*. A class of three high school girls in the country, bored and disinterested; a new teacher, trained and enthusiastic; free choice as to what they shall undertake—this is the setting. Discussing programs, deciding to make a book about China, its chapters, illustrations, format, binding, registers growing interest. "Just think, what *we* decide on is done!" is voiced. Five graduate into the class, which grows to sixteen with almost perfect attendance. Books are searched, pictures gathered, Chinese cul-

\*A paper read at the New England Regional Convention of the Religious Education Association, May 1, 1929.

ture, art, vases studied and admired. The text prepared totals sixty typewritten pages and seventy pages of pictures and illustrations mounted. The high school bookbinding is seen in a new light; the book is bound in red silk with a title in Chinese characters. Chinese people are discovered, met, talked with as friends. An exhibit of Chinese art; a Chinese supper; a program with a Chinese pageant in which the Ch'ien Lung Vase speaks is given. The whole congregation is enlisted. The attendance is larger than at the much advertised 200th anniversary. The book is presented to the congregation in an impressive ceremony. One hundred dollars is given to the missionary budget of the church. But the church never had a missionary budget! So it had to create one. (I am sorry that I cannot place the \$100 in the exhibit. Knowing I was coming to Harvard they were quite ready to trust me with . . . the Book).

This brief account gives some idea of what was done. What evidence is there of character development?

1. High school pupils who, according to a legend which dies hard, have no time for anything but their school work, gave hours through the week, voluntarily and gladly, to this broadening human enterprise.

2. Formative interests, appreciations, and attitudes were developed. These students emerged into a larger world. They found that not all Chinese are "laundry men and movie villains"; they met some and liked them greatly. They formed new attitudes to this great people, their culture, country, arts, and contribution to human welfare. They found working for and with others vitally interesting, and as a result understand and enjoy better the church and religion.

3. They tasted the joy of having achieved something worth while, and found religion to be interesting and dynamic.

4. Five expressed themselves as resolved to take up religious work as a life work. It is not claimed at all that this class is alone responsible for these decisions or that the five will carry out their intention, but the class certainly contributed at a critical age to the ripening of this sentiment and directly to the breadth of outlook and the intelligence of the decision.

II. "*The Christian Pig.*" Rural sociologists and agriculturists claim that religion must help people economically and that helping them to raise better crops and better stock is Christian work. The better pig is a Christian pig in that it may help the farmer to a better way of life. This position is entirely in accord with the best religious education. This second case is taken from the open country in which there is no trace of even a village.

In this community the houses were uncared for—lacking paint, shrubbery, and flowers. There were no window screens. Tuberculosis was a scourge. There was no blooded stock or progressive farming. Many homes were without fruit or vegetable gardens. The church buildings were old and not well kept and the church life was at a low ebb. After several years' educational ministry these are some of the results:

More pride was taken in the homes. Not being able to discover or develop Christian house-flies, war was waged on them and a strict quota law enforced by the use of screens. Through lectures and otherwise more intelligence was developed in regard to tuberculosis and its prevention. Through cooperation blooded stock was introduced and better farming promoted. Small fruits and orchards were planted and vegetable gardens appeared coincident with better canning methods. Both political parties united and notified all candidates in the election that any attempts at the use of liquor or bribery would be proceeded against without fear or favor, and it was a clean,



sober election. One new church was built and the two others were made over. The church life became vigorous. The young people were a decided constructive force and the four or five church schools progressed. At least two of the young people dedicated themselves to Christian service and a large number of lay leaders, giving themselves "freely and not as of necessity," proved that latent leadership exists and may readily be developed.

III. *The Idea of God.* What is God like? One is too often appalled at the ignorance displayed in Christian churches as to the most elementary things in religion. For example, recently taking a class of three boys, 10 and 11 years of age, in a church with a continuous history of over one hundred years, it was found that not one of them knew more than the first phrase, "Our Father which art in heaven," of the Lord's prayer; and the leader had told them that much to identify it for they did not seem to have any idea of what was meant by the phrase "The Lord's Prayer." All three of them together could not add to the incomplete sentence, though one, after much puckering of brows, ventured "Thy kingdom." I have here a lot of other versions written by pupils from 9 to 14 years of age and many of them are rather startling. Such things as these make one wonder if children of these ages (9-11 especially) can comprehend anything about God or religious ideas and ideals. Is it a question of capacity or of education? Here is a definite answer. These are some of the replies of children of these same ages who have for several years been under the direction of a religious educator.

"I believe God is everywhere in nature and He makes the sunshine and the rain and all things to grow."

"God is strong like my father."

"God is kind and gentle like my mother."

"God is the spirit of goodness."

"God is like the spirit of Jesus."

"God is a spirit that is everywhere and in all things."

"God is a spirit that you feel in your heart."

As far as one can judge from intimate observation, these children reflect in their lives more than a superficial knowledge of God and his purposes in life.

IV. *A House of Prayer for all Nations.* Again the scene is in the country. Two churches are merged, with all the attendant opportunity for misunderstandings. In this rural New England parish there are thirteen nationalist organizations represented and the so-called old American families are in a decided minority. Several of the district schools have not a single child of English speaking parents. Under an educational leader the various denominations and nationals work together in the church and in the community. They it was who selected the name "A House of Prayer for All Nations" as the name for the repaired and resuscitated church. Constructive educational work is done for farming, poultry raising, and for the factory people in the village. Religious education is carried on in the church and in connection with the public school throughout the school year and in vacation time. A community nurse under the auspices of the church serves the community in her ministry. The home people reflect in their homes, community life, town affairs, and church an up-reach and outreach which denotes vital growth in Christian living.

V. *An Experiment on a National Scale.* The finest example of a character development program by the church on a national scale is that of the adolescent boys and girls work in Canada. In the promotion and development of this program the churches and Christian Associations act as one. It is not cooperation in the ordinary sense, but identity. The boys' work goes under the name of the Canadian Standard Efficiency Program,



and the girls', the Canadian Girls in Training. These began in a small way, have developed quite independently and express not the opinions of a few leaders but the year by year experience and initiative of the boys and girls themselves.

After some ten to fifteen years of history the results justify considerable confidence in the ability of the church to minister to the whole life of adolescents, and the belief that religion, far from being something external or a luxury, is necessary to the very health, intellectual enrichment, and moral and spiritual life of growing persons. Those in intimate touch with these boys and girls know that their lives are being strengthened by these through-the-week programs which are flexible and deal with the life interests of the groups. The aim is to root significant interests, to develop appreciation of the best in life, to quicken mind and heart, to build up good health, to stimulate right attitudes, and to do all from the inner motive through good will to their fellows and love to God.

Among outward signs of character development the following may be mentioned: The vital interest in the church and religion; the fine type of life in school and sport; the actual amount of Christian work carried on; the many worth while interests displayed; the appreciation of such things as art, music, other peoples; the large number who take responsibility and train themselves for leadership; the breadth of view and efficiency in citizenship suggested in part by the conduct of the Boys' Parliaments in the provinces and as a Federal House; and by the devotion of these youths to their Lord and Master.

At the present time about 30,000 adolescent boys are enrolled and about 40,000 girls. A magnificent type of young manhood and womanhood is being developed. The life of these boys and girls is followed by the leaders. It is noted that about 85 percent associate

themselves with the church in full membership; some have become Rhodes Scholars, and many take prominent places in college and community; the younger boys' and girls' classes in the church school are being led largely by those who have taken this work; many of the leaders in boys' and girls' work in the provinces are the direct product of these groups. Girls' Councils and Boys' Parliament represent all the provinces as in the provinces they represent the local groups. In this way youths of all races and sections meet each other and get a view of the work as a whole. The boys, by bond selling, secured the total finance for their nation-wide work.

VI. *The Fort becomes a Hospital and Lead Soldiers a Carillon.* Among toys sent in for the Philippines was an elaborate castle or fort. Some of the pupils thought it not a good thing to send. It was stored in a little-used closet. Months later some boys discovered it. Toy soldiers in it were set up; pencils were used as ammunition; the pupils, busy at other things, forgot their work and watched the fierce battle. The chief exponent of world peace in the department became the leading fire eater in the fight. Later they talked about how wars started. One fort suggests another fort and two forts provoke a fight.

The next month another box was being sent to the Philippines. "The fort was intended for the Philippines." "But we don't want to send it. They will think we are fighters." "They will learn to fight and then come and lick us." "We believe in other things." "But the fort is fun, building it up and fixing things." "That's fun with my Meccano. Let's send them a Meccano instead of a fort." So the discussion went on. One boy was appointed to write the Meccano Company explaining the whole matter and enclosing money for one set. The letter must have been a telling document for they sent two sets for the price of one.

The summer exodus from the big city delayed the sending till fall. Then the fort and Meccano sets made their mute appeal. Jack, one of the boys, summed up reasons for not sending the fort. They decided to invite in the minister to get his opinion. He came and gave his reasons against sending it and spoke of the thrills that come from building bridges, hospitals, homes, and such things. Asked how the minister got on, one boy replied, "He gave about the same reasons as Jack only he used more words to say it." The box was sent and the fort was not included.

Just then a letter came telling these children of junior-intermediate age the need for a hospital and that it was so hard for the people there to give money because the United States tariff had almost ruined the sugar industry. The pupils suggested, "Let us have the thrill of building a hospital." "Let's make the castle fort into a hospital!" One of the big architects was consulted. He helped them draw plans. They reconstructed the fort. They created some of the plans themselves. They got some of the feel of what a hospital means into their blood. They dramatized the whole thing, including something of the work of a hospital, and helped a larger group see its significance.

But their church has a fine carillon of which they are proud. Should not a set of bells be set up in the Philippines to tell to all the Good News? The carillonneur was consulted. He agreed to help them cast bells. They would need lead. One boy, the pride of whose heart was an outfit for casting lead soldiers and whose soldiers had done such gallant work in the siege of the fort, offered his lead and outfit to make a carillon of peace. This prophet said "they shall beat their swords into plowshares, and their spears into pruning hooks." He that has eyes to see, let him see.

VII. *The City Tikes*. These city

children differ markedly from the last group in their social standing and training. After the best part of a year's program, including an educational summer camp, such changes as these are recorded: Parents report attitude in the home different. The children are now ready to mind younger children, to run errands, to take care of their own rooms, to look for ways in which they may help. In the group the desire to get gave way to eagerness to give and to do. Discipline problems vanished. Only sickness kept them away from the meetings on Sunday or through the week. Even the Old Brewery Mission "tough street gang," the terror of the mission neighborhood and including some juvenile court cases, prepared and ran their own program, learned to cooperate, to respect other people's property, to serve, and to appreciate the religious aspects of life.

Two concrete cases may be mentioned. Sidney, the spoiled boy of ten, began by making life at camp miserable. All were pretty well disgusted with him. This was his regular form. But he caught the spirit of the place and soon entered into the life in a most cooperative spirit. His mother came to visit and found him leading the worship! The next year he was a leader—serious, thoughtful, cooperative.

Margaret, spoiled, sophisticated, loved to do the spectacular. She was particularly self-centered, almost obnoxiously so. But later in the year on a treasure hunt she found the treasure, a box of chocolates. "Oh! how lovely," she cried, "there is enough for everyone!" and she was the last to have a share.

There was a distinct improvement in the conscious desire to grow and be strong, to gain wisdom, to be helpful, and to live in fellowship with God.

But, before concluding, the question may be asked, "What is the church's system or program for character education?" Some say with a touch of sar-

casm that the fact the church school has continued through the years in spite of the way it has been mismanaged is proof of its divine origin! Others may say without sarcasm that the fact the church has had no stereotyped "system" of character education is proof of divine guidance. Christian character is too big, expansive, creative a thing to be parcelled out in little neatly labeled packages. But the church has been guided by great principles, and while it is true these are not always consciously or clearly formulated or intelligently worked out in practice, yet they do definitely influence the church's work.

Among these principles the following may be set down as representative:

1. Ideas, ideals, convictions, commitment to a Cause, devotion to a Person are formative in character development. An impelling purpose for worthy ends, glowing with friendship and love, may break the strongest chains and do much in developing a noble life.

2. The religious experience and high moral character of teachers and leaders is of prime importance. Regardless of painful exceptions and of many charges to the contrary, the great host of church school leaders and teachers have been single in their purpose and exemplary in their lives.

3. The home is the great character developing agency. Wise, sympathetic, right living parents are essential to any large success.

4. The religious atmosphere and camaraderie of the school is one of the things which directly affect character. Goodfellowship between teachers and pupils existed in the church school, while as yet public schools were formal and often brutal. Then also, even at its worst, the church school has preserved a sense of spiritual values. Pupils and others knew at least that it stood for great religious conceptions and while many may

have been repelled, yet the great mass felt the impress of that reality and were modified by it.

5. The church has held that religion gives dynamic and that it is the only power that can supply that inner drive which enables a free person to meet life with all its difficulties and, whether he wins or loses, to be triumphant in spirit.

6. Christian character, the church holds, is something each must work out for himself. It cannot be conferred upon another. Human personality is sacred. There is a citadel or heart that no other must touch. This is true of the individual, of the community, of the nation, of humanity. The significance of this in Christian education is being more clearly seen. According to this principle the pupil or group or race must be free, free to venture, to lead, to make mistakes; and must be led into experiencing truth, beauty, goodness, religion. How to do this better, how to carry on education as training in Christian living, and so working out in groups and nations these principles of brotherhood, is ever the major enterprise of religious education.

7. One other principle, implied but needing to be stated again, is that the church holds, rightly or wrongly, that there is a Power in the universe Whose desire is the highest human welfare and without conscious fellowship with Whom neither the individual nor society can ever attain his best self. It believes that the human heart by its nature has ever been seeking, albeit often blindly, that infinite God and this, because He, the Father, first loved his children. The church holds that unless man lays hold on that Source of power and identifies himself with His purposes, all schemes of character education, while welcome as far as they go and often of great value, must fall short of producing that fullest purposeful, creative, dynamic personality of which mankind is capable.

# CHRISTIANS AND JEWS

## The Jewish Community

G. GEORGE FOX

IT IS GENERALLY AGREED among students of Jewish history that one of the outstanding characteristics of Jewish life was a high regard for learning. There was an insistence that the Jew be versed in his history and literature. We find evidences of this in biblical passages, as early as Deuteronomy 6:7, "thou shalt teach them unto thy children, and thou shalt speak of them when thou sittest in thy house, and when thou liest down, and when thou risest up." Education lay at the basis of loyalty to the group, and therefore the events of Israel's history were to be topics of conversation at all times. The child was to know, and was not to forget, what God did for his fathers.

There was to be more than just the narrative of these events. There were to be symbols which would continually remind one of God's favor—frontlets, inscriptions on the lintels, and stories on the gates and on pillars. The festivals were to be great occasions on which this knowledge was to be inculcated. Fathers were instructed to relate to their children the reasons for these celebrations.

The Seder service on Passover, in which the thrilling tale of Israel's freedom, the Haggadah, played such an important part; the telling of the story of Revelation at Horeb, the distinguishing mark of Pentecost; the wanderings of the

tribes and their dwellings in booths, to impress the mind with the festival of Tabernacles, and later the reading of the Scroll of Esther at Purim—these are all evidences of the desire that the generations be instructed in the traditions of their people. And this knowledge certainly attached the young to their people.

Later when the three Pilgrim Festivals began to lose their agricultural meaning, new significance was read into them, and Passover became the Festival of Freedom; Pentecost, the Festival of Our Law; and Tabernacles, the Festival of Joy. In later days still, when the historical significance began to dim, ethical meanings were read into them, so that Passover took on the significance of the holiness of human freedom; Pentecost, the time when man was given a body of ethical law; and Tabernacles, the time of gratitude for the blessings bestowed upon man by the Creator. This was a distinct evolution—first the agricultural, then the historical, and later still, the ethical. In each case, the Jew was commanded to learn, and the Jew of another day did learn, their origin, their worth, and their lessons.

To such an extent was learning idealized, that later rabbinic thought transformed even the Patriarchs into students and scholars. There is a well known Midrash which states that Esau and Jacob

were both pupils of the primary school, but whereas Esau,—who is not held in high regard in Jewish tradition, finished only the primary school, Jacob, who is called "our father" in tradition, went on to the higher school. Abraham is made a scholar, and the child is taught to be like him in this respect, as well as in the other ways which have made him so dear to the heart of Jewish midrashic lore.

Referring again to the Bible, you will recall how the Children of Israel were commanded to set up great stones when they would cross the Jordan, and write upon them the words of the Law (Deut. 27:2). And in that same book (Deut. 31:10) occurs the injunction that at the end of every seven years, at Tabernacles, the Law was to be read before all the people, men, women, and little ones, even the strangers within the gates. Even the king was not exempt (Deut. 17:18). He was to write for himself a copy of the Law and read it all the days of his life.

The Law became the basis of instruction and learning, and it is thought that the modern custom of reading the Law in the synagogues on Sabbaths and holydays grew out of this ancient biblical ordinance. Gradually the word "Law" was extended in meaning, until it was superseded by the more inclusive term "Hokma" in the Psalms, Job, Proverbs, ben Sirach, and later works. The second chapter of Proverbs is a magnificent exposition of the philosophy of knowledge which became such a dominant passion in Jewish life.

When the liturgy was being developed, a great deal of biblical material was included, in order to show the divine sanction for study and learning. The incorporation into the Jewish Prayer Book of Deut. 6:4-9, in which occur the sentences, "and these words which I command thee shall be upon thy heart, and thou shalt teach them diligently unto thy children, and thou shalt speak of them . . ." and "lay up my words in your heart and in

your soul; ye shall teach them to your children . . . and write them upon the door posts of your house and upon your gates," made clear always the fact that the father was put under the necessity of teaching his child by divine command. This teaching was more than oral—the father taught the child to read.

It is true that this kind of education was in the beginning exclusively religious. But we ought to be very careful not to fall into the error of separating the life of the Hebrew into two categories, religious and secular. This conception is modern and cannot be applied to the life of the Jew in ancient Palestine. For the Hebrew, and for the later Jew of pre-Roman days, the whole life of the people was religious. His religious laws were the laws of the land and his festivals were the festivals of the land. No doubt there were more laws than have come down to us, but these lost their civic quality and became exclusively religious laws only after he lost his home and his national-political existence.

When the Jew in Palestine learned the Torah—the law by which he lived every day—it was the essence of his life, his religion. Of course, here again we must not suppose that before the exile, for instance, he had what we now call the "Torah" or Law. But what laws and commandments he had, were the laws of his country. His festivals were national festivals, his fast days were national fast days, and what remnants we have of their legislation was national—in our way of expression, secular.

In Palestine at the present day, there are hundreds of young Jews who call themselves unbelievers. Yet they celebrate Passover and Pentecost, and will not work on the Sabbath or holydays because they regard them as national rather than religious days. It is analogous to the case of Christmas in our own country, where millions who do not believe in the theological significance of the day observe



it because it has become to them a national, that is, a secular holiday.

It was not until about the year 70 before the Christian era that Simeon ben Shetach, the great Pharisee, established public schools in Judea. Heretofore the instruction of the young had been left to their fathers. The schools of Simeon ben Shetach were for older boys, but a few years later Joshua ben Gamla established schools for the instruction of biblical and oral tradition which had been growing up, for boys of five years and upward, in all of the larger towns of Palestine. These schools formed the basis of that extensive system of instruction which was the outstanding feature of rabbinical and post-rabbinical Jewry.

We need not go into details about the education of youth in Talmudic and post-Talmudic periods. Besides elementary schools, high schools and colleges were established, until every important city had a college of note. In fact, some of the colleges made the towns in which they were located famous. In Palestine the great academies were in Jerusalem, Jabneh, Usha, Sepphoris, Tiberias, and Lydda. The best known of the Babylonian colleges or academies were at Nehardea, Sura, and Pumbadetha. Tradition says that when Jerusalem was destroyed by Titus, 480 schools were destroyed with it. From Palestine, the center of Jewish education was shifted to Babylonia, then Spain, later France, then Poland and Lithuania. The United States is rapidly becoming a great educational centre and now has six first rate institutions of higher Jewish learning—Hebrew Union College in Cincinnati; the Theological Seminary, the Yeshiva College, and the Institute for Jewish Studies in New York, the Dropsie College for Hebrew and Cognate Learning in Philadelphia, and the Hebrew Theological College of Chicago.

The educational ideals which were fostered in rabbinic times maintained

themselves vigorously until the breakdown of the ghetto in the eighteenth and nineteenth centuries. It was then, particularly in Germany, that new methods of approach were being created. Moses Mendelssohn, sensing the needs of his day, translated the Pentateuch into German in 1788. It was the first definite attempt to modernize Jewish education. The process was slow, and while the translation was hailed with good feeling in western Europe, it did not meet a hearty welcome among the larger Jewish populations of eastern Europe. They were haunted by the fear that secular learning, to which the knowledge of European languages was a path, would interfere with, and finally replace, Jewish learning. Without learning and knowledge there could be no Judaism.

It has become axiomatic in Jewish life that where there is ignorance of Jewish history and Jewish literature, there is a danger spot for the future of Judaism. What the Jew wanted above all was the preservation of his religion, for he believed himself the chosen vessel of God. This vessel could serve its Creator only when it was as full of knowledge "as the waters which cover the sea". Eastern Jewry fought this German "modernism" and every kind of modernism, until after Jewish life became a part of the life around it, in the nineteenth century and later.

That the opponents of modernism in Jewish life were not altogether wrong in their fears, is evidenced by the confusion in Jewish life today. Not only does secular knowledge interfere with the older Jewish educational discipline, but in many homes it has displaced it entirely. The Jew has thrown himself into the maelstrom of life's activities, and with his adaptability he has become an important part of it. But his very adaptation to the newer social behavior has deprived him of the desire and the will to continue in the educational footsteps of his for-



bears. In eastern Europe the average Jew is well versed in Hebrew literature and tradition; the western Jew is largely a stranger to it. The life of the learned Jew of past generations had its being in his religion; the life of the modernist Jew touches religion only spasmodically and in the high points of his existence. The laity today is largely an uneducated mass, while the laity of a past generation or two still cherished the ideal that Jewish learning was the most precious jewel in the crown of Jewish life. This weakening of the Jewish laity in the direction of learning has had a determining effect in the creation of the problems which now face Jewish educators.

The highway of Jewish life today is being determined, as indeed it always has been, by the laity. I do not mean that rabbis have no authority. But their authority becomes minimized when it conflicts with the demands of modern life, even though they be correct from a religious point of view. To illustrate: rabbis all agree that the Saturday-Sabbath is the historical rest day for the Jews. But many congregations have adopted Sunday as the day of the week upon which the most important religious services are held. This is not because the rabbis think it proper religiously, or because they want to replace the ancient Sabbath, but because the laity simply does not come to services on Saturday. The same is true with the festivals, which, with the exception of Pentecost, when the rite of Confirmation is held, attract extremely few when they fall on weekdays.

The question of the Sabbath and the festivals is a difficult one because it involves a serious contradiction between what is being taught and what is being practiced. Although many congregations violate the Sabbath, the rabbis have never officially abrogated it. One of the problems every Jewish teacher faces is how to reconcile in the mind of the child the

inconsistency between the traditional rest-day and the economic demand that makes the violation almost imperative.

Of course, the traditional Jew has no problem. He observes the Sabbath on Saturday, no matter at what cost. His Sabbath is an outstanding feature of his religion. It has conferred untold benefits upon man. He knows from his study of Jewish life that the Princess Sabbath was one of the outstanding delights of that life, and that men preferred martyrdom rather than to give it up. He knows it is one of the signs of the Covenant between God and his people, and he is not going to be shaken out of his love for the Sabbath so easily.

The average layman, however, knows little and does not appreciate the deep and undying loyalty that the Jews have had for the holy Sabbath. He believes that "when one lives in Rome, he must do as the Romans do"—a half truth dangerous in the hands of those who cannot distinguish between froth and essence. Lay leadership in religious matters of which they have no deep and thorough knowledge makes the problem of the Jewish religious teacher the more difficult.

This problem is created primarily by the fact we are a minority living among a vast majority with whom we want to be, as we have a right to be, on an economic and social parity. The Jew used to feel that he was a "goy kadosh", a holy people, an "am segulah", a treasured people. He had been taught for generations that he was not like other peoples, but bore a peculiar relationship to God. He had been chosen as "God's witness", and therefore was to remain separate from other peoples. Our fathers did not want to be like other nations. Were they not commanded "not to walk in the ways of the nations"? The whole device of Kashruth, the proper preparation of foods, had its sanction in the idea

that Israel was to be apart from other peoples.

For our fathers, the desire to be just like other people was not an incentive to abrogate those customs which made them different. In the ghettos, too, this was no difficulty. But with the entrance of Israel into the life of its neighbors, the falsity of the old conception became evident. Modern Jews do not feel that they are better than others, or that they must live apart or differently from others who do the will of God. The old theological structure has collapsed, for them as for their Christian neighbors. Favoritism of Deity is no longer tenable for those who are modern in their thinking. New conceptions do not permit it.

Here is information that there are uncounted galaxies of universes into which the idea of God must be extended and that this world of ours is, after all, a pretty small place. Here is a new psychology, which, if correct, turns topsy turvy our fathers' conception of the soul and the destiny of man. Here is a new anthropology which denies superiority to any race or people, and assigns them worth only upon the basis of their contributions to the sum total of human good. The modern Jew, if he takes into consideration the contributions of modern scholarship, cannot find himself in the same attitude towards the older theological conceptions that his grandfather had. If he be familiar with the outstanding contributions of Jewish life in the past, which feed the channels of pride and loyalty, he still has moorings; but if not, the oncoming rush of new ideas and new knowledge sweeps him off his feet, and he is lost in a maze of confusion. Is he a Jew by religion only? Is he a Jew by race? Is it a question of blood, or belief—or both? Is the whole question of religious difference worth while? Does religion mean anything after all?

Within ghetto walls he could think these questions to his heart's content but

they led him to no definite action. Jewish philosophers have dealt with some of them. In the ghetto he lived a free, Jewish life. There he observed the Sabbath and the holidays without hindrance and disadvantage; if he wanted to speak Yiddish, no one laughed at him; keeping kosher did not stamp him as being "superstitious"; it was not difficult to be a Jew, and to transmit one's beliefs to his children. There was harmony in belief, uniformity of faith and practice, and conformity to the group pattern. Then came political emancipation and with it full freedom. The Jew became a citizen of the world, though he was still a member of the Jewish group. But in this larger world he found a thousand forces that drew him away from his people and his religion. Economic struggle, scientific research, philosophic speculation, social ostracism—these were powerful influences that tended to pull him away from his ancient moorings. Many found themselves adrift—shall I not say *find* themselves adrift—and not all are fortunate enough to find a harbor.

It is this condition which confronts Jewish educators in this country. Our problem is, what kind of education shall we give our children so that these forces may not take them from us, so that Judaism may be preserved. We have not only the task of preserving a small minority amidst a great majority, we have to overcome the handicap that has been laid upon us by scoffers within our own household.

I would divide present day American Jewry into four classes. The first is composed of those who know of Jewish life and literature. They make pretensions to an ultra-liberalism. They say that "all religions are equally good, therefore it makes no difference what religion one professes." They use this dangerous half truth as a reason for withholding religious education from their children.

leaving them to choose their religion when they get older. I would put into the second class those who make pretensions to "intelligentsiaism", who say that religion has lost its *raison d'être*, and has surrendered its place and its function to science. They entertain no desire to perpetuate Judaism. I would put into the third class Reform Jews, who maintain that we are Jews "by religion only". I would put into the last class those nationalistic-Zionistic Jews who maintain that Judaism is more than a religion—it is an ethnic-culture.

With the first class of Jews, the educator has little to do. He does not meet the children of these parents, and unless their purely social relationships with other Jews prevent it, they leave the household of Israel. With the second class there is more contact, because the very pretension to being of the "intelligentsia" impels parents to give their children a smattering of Jewish knowledge. What is acquired in the religious school is soon forgotten, however, and results in most instances are nil. With children of the Reform Jews there is, of course, a major problem, as there is with children of the fourth class.

The philosophy of Reform Judaism lays definite stress upon the "Mission of Israel." The Jew was put into the world for a definite purpose and with a definite task in view. He is not here at the mere whim of Providence. Israel's task is to be the people of religion, to be the bearers of the highest ethical ideals that man is capable of developing, to carry these unto the furthest parts of the earth, and to suffer martyrdom for them, if need be.

Although every religion is an attempt to grasp the Infinite, "Judaism holds that it presents the highest conception of the God idea, and has within it the potentiality of developing it even higher."

Reform believes that it is the task of Judaism to preserve and defend, at whatever cost, this God idea as the central

religious truth for mankind. It believes that through its teaching and its life the Messianic era will be hastened, and that the Kingdom of God will the sooner be established on earth. Reform Judaism looks upon itself "as a progressive religion, ever striving to be in accord with the postulates of reason." It recognizes "in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men." It considers the Jews "no longer a nation, but a religious community, and therefore it expects neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state." Reform Judaism was in its beginning an attempt to bring back the ethics of the prophets and the other teachers of the Old Testament, and to readjust the social, political, and economic life of the Jew to the demands of the day.

The nationalistic-Zionistic Jew discounts the worth of religion. To him, it is but a part of the larger Jewish life. He believes that the Jew is more than a mere religious entity. He is also an ethnic and a cultural unit. He is a Jew by blood as well as by religion, and if he divest himself of all religious obligations, he still remains a Jew. For him is true the English saying, "once a Jew, always a Jew".

He believes that the Jews are a nation, and that this nation is capable of national development, hence the movement which he favors—the establishment of a national home for the Jews in Palestine, the land of his fathers. He believes that this will grow into a political state, a Jewish state, and may become, as he fervently hopes it will become, the seat of a newer and higher Jewish culture.

In order to be able to give to the new Jewish life the very best that one may,

it is necessary to cultivate the national language of the Jews, namely, Hebrew, and through it, to become familiar with the Jewish past. He believes in the resuscitation of the obsolete Jewish fasts and feasts, which are now to become nationalized, that is, secularized. He believes that every Jew, no matter where located, owes Palestine an obligation, and he believes that the new Palestinian state will become a reservoir for inspiration, as well as an example of an exalted Jewish life to the rest of the world.

While he does not expect all Jews to return to Palestine, he believes enough will come to establish a government where the Jew can develop freely and without restraint and repression. And while he does not believe in a restoration of the Temple sacrificial ritual, nor in a return to ancient but outworn customs and laws, he has a faith that in Palestine the Jew may have full liberty of religious practice, out of which will grow the highest ethical conception that man is capable of developing.

The nationalistic-Zionistic Jew does not get away from the religious aspiration of the people—but he does not predicate the existence of Israel upon that alone. He hopes that through the culture there developed may grow a higher spiritual life, that will permit us to repeat again the words of the prophet: "for out of Zion shall go forth the Law, and the word of God from Jerusalem."

It is with these two types of thought that the Jewish educator has to wrestle.

The problem is internal. Externally, all Jewish children, whether brought up in Reform homes or in traditional, have the same conditioning, to a very large extent.

Jewish children find themselves constantly harassed in their contacts. They cannot observe their holydays without being criticised, laughed at, and frequently penalized by their teachers. They find Christian sentiment and anti-Jewish feel-

ing all about them. Their teachers in the public schools cannot separate their religious feelings from their duties as public school teachers, and this ignorance of the teachers is frequently the source of a jibe against the Jews, especially in the study of ancient history. At Christmas time Jewish children find themselves adoring the Savior in the schools, though that adoration means nothing to them as Jews, and is forced upon them by the school curriculum. Frequently their souls are embittered, sometimes for life, by that barbarous, crushing, unJewish and unChristian device, the social barrier. The whole life about them is Christian, much of it anti-Jewish. Christianity is as near to them as the air they breathe; they hear it in the school and in the street; they read it in text books, in newspapers and in magazines. Our whole American life reinforces Christianity, while it tends to work against Judaism.

I am not discussing now the morality or the legality of the situation. I am stating the facts as they are, and the conditions that Jewish children continually face. Imagine our public schools at Christmas time, instead of singing "Holy Night", intoning the words of the Jewish hymn, "There Is None Like Our God"; or instead of the more popular Christmas carols, having to learn the Jewish song appropriate to the Feast of Lights, "God of Our Salvation." To swim continually against the current is a difficult task, but it has its compensations. Judaism has been doing it for more than eighteen centuries.

The problem of the Jewish educator now is how to impart enough knowledge to the Jewish child to justify, to himself, his loyalty to overcome the attractive outside forces and to make him reasonably proud of his religion—to restore to some extent the ideal of an educated Jewish laity. To meet this problem, two major types of instruction are in vogue. The first was introduced by Rebecca

Gratz in Philadelphia in the second decade of the nineteenth century—a frank imitation of the Christian Sunday school, with sessions held on Sunday mornings. The second is a modernization of the Cheder or Hebrew School of eastern Europe, which meets daily after public school.

In the Sunday school, which is an important part of every Reform Congregation, sessions are held Sunday mornings from 9:30 to 11, or from 10 to 12. Instruction is given in Bible, ethics, Jewish history, and sometimes Hebrew. The objective is to make the child a characterful Jew, through the inspiration that he should get from a proper presentation of Jewish teachings and Jewish teachers and heroes. The Sunday school aims at developing character through religious instruction and example, and assumes that by the time the child has attended nine years—from six to fifteen—he will have imbibed enough to have an adequate idea of the worth and the usefulness and the beauty of Jewish life. Some congregations have been successful in establishing high schools, where more intensive instruction is given; but the success has not been great. It is difficult to keep children in the schools after they have been confirmed, either at fourteen or fifteen.

The Reform Sunday school has in its curriculum and in its instruction attempted to carry out the concept that we in America are "Jews by religion only." This philosophy of Judaism assumes that we are Americans in all things but religion—for America is "Christian" and we are not. The object of the religious school is to teach the child what we believe and differentiate it from what others believe. For the purpose of carrying out this instruction, Hebrew is not particularly necessary; therefore in many such schools there is no teaching of Hebrew. The distinctively Jewish home ceremonials are not necessary; therefore the child need receive no instruction in

those. Since Reform believes in social adjustments to the world about it, the whole question of Kashruth or keeping Kosher foods is laid aside, and the child receives no intensive knowledge of what constitutes ritualistic purity.

Since Reform is devoid of all Jewish nationalism, the purely nationalistic holidays, such as the Ninth of Ab, the anniversary of the destruction of the Temple, have been eliminated, as have all references to Palestine as the Jewish land. Instruction along these lines is not given. The children in the higher classes may get a superficial knowledge of what these things meant to former generations, but there is no desire to make these a part of the pupil's religious life. He may know about them in the same way that he knows something of the customs and beliefs of other ancient peoples. His business in the Sunday school is to learn what he is to believe as a Jew, to be inspired by the teachings of Judaism, and by the heroes who believed in Judaism. Reform has ethicized the meanings of its holydays, and many of these now occupy minor places in the religious consciousness of Reform, particularly the radically Reform Jew.

Instruction lasting two hours a week for forty or fewer weeks in the year achieves something. But it does not achieve the miracle of giving the child an adequate idea of his people, whose history and traditions cover nearly forty centuries. Coupled with this insufficient training are two factors which militate against the child's being able to receive from Sunday school as much benefit as he should. One factor is the dejudaization of the home, and the other is the recurrent statement that science and religion are in conflict. These two factors largely condition the indifference of parents to religious instruction. With regard to the first factor: The average Reform home is almost bare of anything that reminds the child of its Jewishness. The



ceremonials which in former times showed the home to be Jewish, have vanished. The impressive rites that welcomed the Sabbath, the sanctification, the candle lighting are no more. The custom of discussing topics of Jewish interest has given way to table talk about more worldly things. The mezuzah, the phylacteries, the ritualistic preparation of foods, the attendance regularly at worship — there are practically none of these.

The philosophy of the Reform Jew (not of Reform itself) has been to divest the home of Jewish symbolism, in the attempt to make the Jewish home like other "American" homes, that is to say, non-Jewish in every respect. These old rites and symbols were reminders of the distinction between Jews and non-Jews. As a result of eliminating the symbolic and artistic side of Jewish life, Judaism has become to the Reform Jew, and tends to become to his children, an altogether rationalistic religion, which it is very difficult to maintain. Educators engaged in Reform religious schools are conscious of this difficulty. An effort to overcome it partially is being made, by attempting weekly sessions of the school, and by re-introducing into the home ceremonials such as lighting the candles and the Kiddush—the sanctification of the Sabbath, the observance of the Passover, etc., but these efforts have not yet proved successful.

Orthodox and Conservative Jews, the traditionalists and Zionists, pursue a different method. They lay stress on the ethnic and cultural value of Judaism, though not so much on the purely religious alone. For them, religion is a part of the heritage of the Jewish people, a people differing from others in its cultural aspects. They too believe that Israel has a mission, but they pitch it upon a national rather than upon a universal basis. They believe that Israel has a national destiny, with its own language, Hebrew, its own land, Palestine, and

its own culture, inherited from ancient days, but modified by the contributions of the rest of mankind. They believe that instead of assimilating their Jewish culture to others, Jewish life should assimilate other cultural elements into itself.

To that end they insist upon instruction in Hebrew and the acquisition of Jewish lore, and have developed a fine educational technique for that purpose. The modern Hebrew school is an institution where the child can get a superior education in the whole field of Jewish literature, from the Bible to the latest Hebrew journal. To the Jew of this type, Jewish culture consists of the whole contribution of Jewish life from the earliest known documents to the modern Hebrew essay, and this culture covers every field of human endeavor — religion, history, art, poetry, philosophy, science, and belles lettres.

In the traditionally minded modern Hebrew school, with Hebrew as the basis for intensive instruction, the aim of education is to impart to the scholar such knowledge that he will remain within the cultural group known as Jews, wherever he may be. It is assumed that character training will come as the natural result of intensive education based upon a return to the earlier educational ideal of Jewish life. It should be noted that advocates of the modernized Hebrew school have begun to regard the rehabilitation of Palestine as the chief factor in the renaissance of Jewish learning, and instruction in these schools is considerably influenced by Palestinian nationalism.

The new type of life there, the development of the Jewish homeland idea, the life in Palestine, and even the old Jewish festivals now revived in Palestine, form a considerable element in the instruction in these schools. They have become a potent factor in presenting to many of the Jewish youth an ideal in place of the religion which many of them, like their non-Jewish fellows, had lost in the



struggle between the older theological inheritance and the newer scientific contributions.

You have asked me to write on the Modern Jewish Community. I have given you a cross section of its religious school activities. Yet with all of the efforts at attempting to give Jewish youth a religious education, our results are not what they ought to be. New York last year spent more than four and a half million dollars on religious education, and reached few more than a quarter of the child population. Chicago spent last year a half million dollars and reached about a third of the children of school age, a discouraging showing, but good in comparison with what was done a few years ago.

The Jewish public is beginning to be educated to the fact that religious education is not something that is inherited, but must be acquired. The Jew of the West has taken it for granted that his children will become useful and characterful members of the Jewish group and of society at large, because their parents were Jews. It is a strange conception. It has been assumed in the last half century that a Jewish child, regarding himself as the offspring of a different race, with the help of the home, the synagogue, and the social relationships of his group life, would necessarily remain Jewish.

Of course, the Jew is now learning that the modern environment of a Jewish child is altogether different from that of his fathers and grandfathers; that freedom of choice may apply even to religion, and in the newer and larger life it is not necessarily true that "once a Jew, always a Jew." The western Jew is just beginning to learn that the only way a child can be expected to maintain the traditions of Judaism, whether they be of the Reform or Traditional school, is to acquire knowledge, and this is largely done in religious schools.

The problem of older youth in high

schools and colleges is as menacing to us as it is to non-Jews. Skepticism, misapprehension of the meaning of the so-called struggle between religion and science, the falling away from Judaism of men who have achieved notable success in their vocations, and indifference in the home, make our problem very difficult. This difficulty is immeasurably increased by the fact that we are a minority. Much is hoped for in the future, if the newer and more intensified type of education can be imparted in earlier youth to the future high school and college generations.

I have not often used the terms character education and character building. In Jewish education these terms have been synonymous with religious education. To learn, to acquire wisdom, was to walk with God, and only he whose life was worthy could walk with God. The Jewish ideal took it for granted that education was character building. The two terms were not differentiated. Reverence for God is the beginning of wisdom; to depart from evil is understanding. Surely character building is subsumed within these two qualifications for religious living.

It is only since religion and life have been separated by the demands of modern social and economic complexities that we find it necessary to impart religious training as such. To practice justice in the house of worship, and injustice in the factory and shop, were not contemplated in the minds of the great ethical teachers. When Moses commanded the people to walk after God, says the Midrash (Deut. 13:5), they became alarmed at the impossible task of walking after the Almighty. But it was explained to them that they should imitate his attributes. Just as God is merciful so should they be merciful; as he is just, so should they be just; as he is compassionate, so should they be compassionate; as he clothes the

naked, so should they clothe the naked; as he visits the sick, so should they visit the sick, and as he comforts the mourner, so should they comfort the mourner.

It was this kind of instruction that the Jewish child received from the age of five until he was at least thirteen. Pages of his literature were filled with stories and anecdotes of the righteous. He imbibed their virtues and aspired to take their places. He lived with these heroes not of war, not of plunder and robbery, not of immense wealth, but of virtue, of godliness, and holiness. His character was thus moulded, and the Jew has every reason to be proud of those generations in which this kind of character building and this type of educational ideal were prevalent.

Whether the exigencies of modern life will permit as diffuse and as intensive an education as the older life permitted, is not hard to guess. We have not time, we have ideals other than the aristocracy of learning, and we have ambitions which do not always fit into a high and noble idealism. There is a breaking down of the elemental virtues in life, and this is not altogether due to the lack of religious training. We find ourselves under the necessity of bringing back into our harried lives something of the poetry and the calm that come with religious discipline.

There is a story in the Midrash which brings out rather well the contrast be-

tween ideals learned yesterday and those practised today. Dama ben Nethina had a precious stone which was just like one that had been lost from the breastplate of the High Priest. A committee came to Dama to purchase the stone. A price was agreed upon, and Dama went into an adjoining room to bring the stone. He returned empty handed. The priests, thinking that they had not offered enough, offered him ten times the original amount. Dama refused this offer, but told them to return the next day. On the morrow they came, and Dama offered them the stone for the original amount agreed upon. When they asked him what his reason was for not selling the jewel when they first came, he told them: "When I went to get the stone from the chest where it was kept, I found my father asleep on the sofa, and one foot rested upon the chest. I would have had to awaken him to get it, and for no amount in the world, would I disturb my father while he is resting." Nor would he act dishonestly and take advantage of the priests.

Imagine a young Jewish business man acting in this manner today!

It is this change in viewpoint that makes the task of religion so difficult. The kind of life we live makes character education necessary, if a higher righteousness and a purer idealism is to rescue us from a grinding commercialism that ignores religion and kills the spirit within.

## Florida Conference on Religions

VIRGINIA R. HUGHES *and*  
J. MALCOLM FORBES

FOR THE FIRST TIME in the history of the South, representatives of the Protestant, Catholic and Jewish faiths joined together in the leadership of an intercollegiate religious parley. This conference took place at Rollins College in Winter Park, Florida, during the week end of April 19-21 and, judged by the number of participants and the interest shown, it was an outstanding success.

The Federal Council of the Churches of Christ in America, represented by Everett R. Clinchy, Secretary of the Committee on Goodwill Between Jews and Christians, was responsible for initiating this enterprise, and it was sponsored by The Religious Education Association and by The National Conference of Jews and Christians.

The subject chosen was "Religion and the Modern World". A notable group of leaders was secured to give addresses and lead the round table discussions. These included Professor William Adams Brown of Union Theological Seminary, Father J. Elliot Ross of Columbia University, Rabbi Solomon Goldman of Cleveland, Professor Cornelius Krusé of Rollins College, and Rev. Everett R. Clinchy. It was a disappointment to every one that at the last moment Professor J. M. Artman was unable to attend.

This intercollegiate parley was designed, first, to consider, in the light of present day knowledge, the fundamental teachings of American religious thinking: Protestant Christianity, Roman Catholic Christianity, and Judaism. Further, the discussions included a survey of those

practical adjustments which we, as American citizens, must make with other Americans whose faith differs from our own.

Before the conference started it was inevitable that there should be skepticism as to the outcome of such a venture. Some people maintained that many undergraduates who would be available, might hold religious convictions which they would feel did not need clarifying or broadening; while others believed that most of the students would be too indifferent about the whole subject to participate.

What actually happened was surprising. Interest was so great at Rollins that it surpassed all other campus activities of the year, including athletics and dramatics. Registration for two of the discussion groups had to be closed early to allow room for late arrivals from other colleges; and two of the three forum meetings overflowed the assembly hall. In each of these meetings the chairman had to close the session with many questions unanswered. Even in the discussion groups that lasted for two hours there was not enough time to consider all the questions raised. To be sure, only a handful of colleges were represented, although seventy invitations had been sent out, but those that did participate, including Rollins registrations, totaled three hundred and twelve delegates, and had there been many more the place for meetings would have become a problem. Fifty-four students and faculty members came from southern colleges other than Rollins.

Father Ross gave the first open forum address on "Why am I a Roman Catholic?" In his remarks, which had humorous incidents and much human appeal, he pointed out the dangers of a deterministic philosophy. The Catholic Church rests on certain fundamental affirmations which make for the dignity of the human person. Among these are, *first*, the power of the individual to determine at least some of his actions; *second*, that these acts have consequences for an eternal future, and *third*, that this brings the individual into an eternal relationship with the Supreme Being. Thus puny man, a mere speck of matter, a moment in the light years of time, is raised to an incomparable dignity because God cares what he does. There is an immortal part of man which will outlast the whole material universe.

"Added to these affirmations which Catholics share with so many other religions, is the doctrine of the Incarnation—that God so loved the world as to give His only begotten Son. God became man for us. And that incarnation has been perpetuated through the sacramental system of the Church, and especially through the sacrifice of the Mass and the sacrament of the Eucharist.

"When in imagination I put aside these affirmations of Catholicism and look out on life with atheistic or agnostic eyes, man's figure shrinks to insignificance. Gone is the dignity of human personality. Life has no meaning. Everything is empty and purposeless."

The questions asked Father Ross at the close of his address centered more on the details and practices of the Catholic religion, than on its underlying philosophy. These questions included the authority of the Pope, the belief in Purgatory, the scriptural and psychological basis of Confession, the use of images, veneration of the Virgin Mary, the attitude towards marriage outside the Church, marriage annulment, and

divorce. One question and answer we cannot refrain from quoting:

Question: "What are the chief areas in which you believe Roman Catholics are misrepresented and misunderstood by non-Catholic Americans?"

Answer: "Having passed through the recent presidential campaign, I think it is easy enough to say that some of the ways in which the Catholic Church is misrepresented bear upon the relations between the Church and the State, and upon the allegiance that we owe to the Bishop of Rome as our spiritual head. It may be enlightening to describe the limitations of papal infallibility. (1) He must speak first as the supreme head of the Church, and not as a private theologian. (2) He must speak to the whole Church, and not simply to a portion of it, as the church in the United States. (3) He must speak on a question of faith or of morals that has been revealed in Scripture or Tradition. He cannot add to Revelation. The Pope's teaching authority does not extend to science or history as such. And he has no right whatsoever to command American Catholics to vote in any particular way on a political question, such as, for instance, the choice of a presidential candidate. As a matter of fact, as a good southern Democrat happening to live in New York last November I voted for the good Quaker, Herbert Hoover."

"What are the essential differences between Judaism and Christianity?" was Rabbi Goldman's subject in the next forum address. He emphasized that it was of value to prove the genuine worth of a religion, rather than to stress its unique merit. He showed, through an analysis of the fundamental beliefs of differing religions, that the germinal truths are common to all. In each case we find two underlying principles, namely, some faith in deity, and in the brotherhood of man. If the difference between Judaism and Christianity is more

marked than most, it is because the former is not solely a religion but also a culture or a civilization, while the latter is a set of creeds or ideals, a religion, aspired to by a variety of peoples, who have little else in common.

The religion of the Jews (like the religion of Christians, Hindus, Taoists, Confucians, Zoroastrians, and Moslems) strikes exalted notes and, Rabbi Goldman contended, the essence of Jewish religion is not foreign to the substance of Christianity: they differ mainly in forms. What is the quintessence of religion? "Thou shalt love the Eternal thy God, with all thine heart, with all thy soul, and with all thy might" (Deuteronomy 6, verse 5); "Thou shalt love thy neighbor as thyself" (Leviticus 19, verse 18). The distinguished Pharisee, Hillel of Babylonia, and (half a century later) Jesus of Nazareth, agreed that these relationships lead to the high reaches of religious experience.

"Will Judaism ever become Christian?" someone asked Rabbi Goldman. "It is already!" was the rabbi's response. "If you interpret Christianity in the sense of the permanent ideals for which Christianity stands, if you mean by Christianity loving God, loving your neighbor, I say Judaism has been, is, and will continue to be, Christian". Because of certain associations with the Hebrew tongue, loyalties to a common ancestry, and folkways peculiar to the Jews, Israel is conscious of a culture called Judaism. There is no creed every Jew accepts, nor a system of dogma, nor a revealed and final theology. Religion to the Jews is like the experience that comes over one when he stands before a great painting or listens to a symphony. The ensemble '*gets you!*' It is through the ensemble in the totality of Judaic culture that Jews achieve religious experience.

"The holiness of the people and its gradual perfection is the Jewish goal.

Every Jew is made to feel his share in the destiny and experience of the entire nation. It rests with him to acquire for it the grace of God. His *mitzvot*, good deeds, were necessary. This service only he can render. No one can do it for him. Neither priest nor prophet can help him. He is the master of his own spiritual fate. Heaven does not predestine the nature of his character. Whether he be a *tzadik*, righteous man, or a *rasha*, wicked man, is in his own power. He is not born in sin and there was no fall of man which made him the slave of sin. Unlike the Christian, the Jew does not have to suffer constantly from a personal sense of guilt and seek for personal redemption. His fate is tied up with the destiny of all, even as theirs are with his. For his good deeds he and his people are rewarded, and for his bad deeds he and his people suffer. No one can atone for him—neither God nor man. Jesus as the sacrificial lamb remains incomprehensible to Jews."

Rabbi Goldman's question period followed a very interesting trend, dealing with the Jewish attitude toward Jesus:

Question: "Why did not Jews accept Jesus?"

Answer: "Why did this small people not accept this tremendous personality 1900 years ago on the streets of Galilee and in the city of Jerusalem? Nobody knows why, because our knowledge of the history of that period is very deficient. Then again, Jesus was one of hundreds of Jews who were dreaming great dreams, entertaining messianic aspirations. Shortly after his death, too much of the supernatural and miraculous was woven about his name to make him acceptable to the Jews."

"Could you accept Jesus, and still remain a good Hebrew?"

"I could accept him as a national hero, as one of the great men given to the world; but as one who changed the course of religion, I could not."



"Why?"

"Up to the age of twenty or twenty-one I did not see the New Testament. After that age I began reading it, and have since read everything I could find on Christianity, without in any way adding to the ethical conception that I had from my own literature. Jesus comes to the Christian in his cradle, and all the ethical teachings of religion are epitomized in the personality of Jesus. When I learned the rudiments of religion, I found them in Moses and the prophets. So later on when I came to Jesus, I said, 'Here is another great personality.'"

Professor Krusé in the last forum address spoke on "Religion in the Light of Modern Knowledge". He stressed the desirability of historical perspective as a means of checking ourselves from drawing ill considered conclusions. Every age appears as one in which the values held sacred before seem to have been abandoned. Hence the present transitional age need not be unnecessarily disturbing. However, even though one holds there is nothing essentially new in the difficulty that religion faces today, it is nevertheless a genuine difficulty. *First of all*, the world has become immense (referring to our knowledge of astronomy) and man in consequence seems dwarfed. Man, however, "is as great as the greatness he can recognize". Even though he be the feeblest of all reeds, as Pascal put it, he is a *thinking* reed! After all, it is man who is able to interpret the various symbols of reality about him. *Secondly*, a consideration disturbing to many, is that everything seems to be reducible to microscopic bodily things. But the intrinsic nature of ultimate reality is admittedly unknown to science. Science deals mathematically with the relationships of phenomena. But the fact that science measures, need not mean that everything that exists can be measured; nor that what is measured is the most valuable thing. *Finally*, men appear to be disturbed when science seems to show

that man's behavior is entirely determined. Science does not prove, but is forced to assume that the "sequence of events can be interrelated deterministically". This assumption does not prejudice man's freedom.

In spite of apparent difficulties in modern knowledge, then, it is still possible to be religious. Professor Krusé said that the common task of all religions is that of making religion prevail in a society which tends to believe that religion is outmoded. Because certain features of religious beliefs are no longer applicable to our modern life, it does not follow that religion itself must be sacrificed. Differences between faiths are bound to exist, but their central truths shall be firmly established in our civilization only when all of us, Jew, Catholic, and Protestant, work together on this building of spirituality and goodwill.

The questions asked Professor Krusé dealt primarily with philosophical tendencies, helpful books on this material, the distinction between religion and philosophy, and the values left after science has contributed its part.

Professor William Adams Brown presided at every forum.

In the summary which closed the last forum, he concluded that the outstanding achievement of the conference was that "Personal frankness by people who mutually respect one another as to the things in which they differ as well as the things on which they agree, brings people together instead of pulling them apart." He brought out the need of applying our beliefs to our personal lives. The attitudes toward religion fall into three groups: Those who have never thought about religion at all; those who resent having any questions raised about their beliefs, but to whom religion makes very little difference, and lastly, those to whom religion *does* make a difference. There are three kinds of difficulties in the way of obtaining this last kind of belief: The distractions of our lives, intellectual diffi-



culties, and the habit of taking God as a matter of course. In a fervent appeal, Dr. Brown concluded that "the religion that makes a difference is hard, but it is glorious!"

Three ways in which Protestants (the group consisted of forty-one Protestants) can increase inter-group goodwill were enumerated in Mr. Clinchy's round table on "Religion and Social Relationships": *First*, homes and Sunday schools can stimulate and increase an appreciative knowledge of Catholicism and Judaism; *second*, friendships with individual Jews and Catholics will lead us into long adventures, that will result in mutual appreciation and respect; and *third*, further conferences like this parley should be held, so that throughout America, Protestants, Roman Catholics, and Jews will meet face to face, and establish a community of minds, wherein methods, aspirations, and beliefs may be understood.

Can it be estimated what results came from this inter-collegiate conference? Let us list a few points and then draw our conclusions. *First*, contrasting points of view were presented in a friendly and straightforward manner; *second*, participants were compelled to think for themselves, because the leaders neither dragged nor coaxed them to any single solution; *third*, the attitude of understanding and respecting the beliefs of others was stimulated by the example of the leaders and the group as a whole; and *fourth*, Protestants (the dominating group) were drawn into deeper appreciation of Roman Catholics and Jews, because of the ability, sincerity, the friendliness of each speaker, even though they did not agree in toto with the reasoning and religious assumptions of the speakers.

Intolerance often comes from fear which is usually based upon ignorance. This in turn arises from lack of contact and genuine understanding. If this is true it seems fair to conclude that the

Florida conference justified its existence by furthering the great objective of tolerance; it increased the understanding between peoples whose faiths differ.

#### AGENDA FOR THE CONFERENCE

The nature of the round table discussions may be gathered from the following outline which was based on points of interest submitted by the students some weeks before the conference began.

Dr. Brown: "*What Is Religion?*" (a) Can it be an intellectual experience or is it an emotional one? (b) Is it necessary for one's happiness? (c) Is belief in a Supreme Being essential for religion? (d) Is the nature of prayer merely a psychological process?

Rabbi Goldman: "*What Is The Essence of Jewish Belief?*" (a) How far do the Jews recognize Jesus? (b) What is the primary purpose of religion? Is it necessary to happiness? (c) Is there not a great distinction between the Old and New Testaments? (d) What do the Jews say about science?

Father Ross: "*The Nature of Catholicism.*" (a) Is there Modernism in Catholicism? (b) Does not confession and forgiveness lead to repetition of sin? (c) Church attendance versus religion. (d) Has not the religion about Jesus supplanted the religion of Jesus?

Professor Krusé: "*Beliefs That Matter.*" (a) Is there not an underlying truth in all religions? If so, why not a Universal Church? (b) Is there not a clash between religion and science? (c) What is there in religion beyond a code of ethics? (d) Are not Americans today materialists? If so, can they be religious?

Mr. Clinchy: "*Religion and Social Relationships.*" (a) What is the social effect of organized religion? (b) Where does religious intolerance show itself? (c) What can Christians and Jews do to further understanding? (d) How do we conceive the most desirable social relationships of people whose faith differs?

## AGENCIES FOR CHARACTER

### Impressions of the Young Women's Christian Association

RUTH SHONLE CAVAN

WRITING IN GENERAL of the Young Women's Christian Association is like writing in general of trees. Like trees, the various Associations have certain things in common; but there are many species and types of Associations. There are college Associations, county Associations, town Associations, and city Associations, often with several specialized branches. Then there is the Young Women's Christian Association of the United States of America, the national organization with more than a thousand affiliated local Associations, and with a large national staff.

The work of the Association varies from such practical things as cafeterias and rooming houses to careful work with special industrial and racial groups. The work varies also from helping individual girls and guiding small clubs of girls to the furtherance of national and international policies, such as cooperation in the movement for international peace. From the point of view of personnel, there are the travelled, cultured, and urbanized national and large city secretaries, the secretaries working in semi-isolation in small cities, the women who are board and committee members, the girls for whom the Associations exist, who may be classified under such head-

ings as industrial and business girls, white American, immigrant, Negro, and Indian girls.

Obviously it would be difficult to discuss an organization with such varied aspects and have the statements true throughout. Nevertheless, two things are possible: a statement of trends which have developed out of the history and traditions of the Association and which are more or less true of all Associations due to their contacts through the national organization; and a statement of personal impressions gained through a brief but fairly widespread and intimate acquaintance with the Association.<sup>1</sup>

1. The tradition of the Y. W. C. A. is frankly that of a religious agency whose chief reason for being was to "save" girls, not after they had "fallen," but by helping them to withstand temptation. From the beginning the methods

1. The writer's acquaintance with the Y. W. C. A. includes teaching in two Chicago branches, attending, participating in, and closely observing two summer conferences, serving as a board member and on committee, attending various informal functions, having various degrees of acquaintanceship and friendship with numerous secretaries, securing questionnaires from some hundred and fifty secretaries concerning their programs and problems, and reading Y. W. C. A. literature. On the side of the girls served by the Association, the writer has secured information from some 500 business girls, including intimate interviews with about fifty of them. Much of this activity was carried on as part of a study of the problems and interests of young business women, initiated as a joint study of the Y. W. C. A. and the Religious Education Association.

of thus providing girls with proper outlets for their interests and safeguarding them against unwholesome contacts were practical and human. The Ladies Christian Association, a precursor of the Y. W. C. A., formed in New York in 1858, had for its purpose the "increase of social virtues, elevation of character, intellectual excellence, and the spread of evangelical religion." Its duties were to seek out, especially, young women of the "operative class," aid in procuring employment for them, obtain suitable boarding places, furnish them with proper reading, establish Bible classes and meetings for religious exercises during the week, secure attendance at places of public worship on the Sabbath, and surround them with Christian influences. Two years later this organization opened a home for young girls.

The first organization using the name Young Women's Christian Association was opened in Boston in 1866 and followed essentially the same plan, opened club rooms with books, a piano, singing classes, a Bible class and prayer meetings, and secured free medical care for girls. Clubs, classes, and training schools for girls followed.<sup>2</sup> These early Associations were formed by members of evangelical churches and the control of the Associations remained in their hands.

In the emphasis on religious meetings and protective devices for hedging girls off from unsupervised contacts, these early Associations were following the best thought of their day in the training and education of young people. It was particularly a part of the American tradition that women should be shielded from the world.

At present the Associations have a background of religion, but there has been a decrease in direct methods of religious teaching. The Y. W. C. A. of the United States of America states that

its purpose is "to advance the physical, social, intellectual, moral, and spiritual interests of young women. The ultimate purpose of all its efforts shall be to seek to bring young women to such a knowledge of Jesus Christ as Saviour and Lord as shall mean for the individual young woman fulness of life and development of character and shall make the organization as a whole an effective agency in the bringing in of the kingdom of God among young women."<sup>3</sup>

The basis of membership for local Associations, adopted in 1926 as an alternate for the old basis, states that its purpose is "to associate young women in personal loyalty to Jesus Christ as Saviour and Lord; to lead them into membership and service in the Christian church; to promote growth in Christian character and service through physical, social, mental, and spiritual training; to become a social force for the extension of the kingdom of God."<sup>4</sup>

Recently there has been made provision for some slight deviation from the complete control by members of evangelical churches; nevertheless, it is still true that three fourths of the board members and officers of local Associations and three fourths of the voting delegates to the national conventions must be members of churches which are eligible to membership in the Federal Council of the Churches of Christ in America.

So much for the formal and official statements of purpose.

The statement has already been made that the Association from the beginning functioned in a practical manner. It continues to do so. The girl whom the Y. W. C. A. serves is to a marked degree the center of attention. The program is built for her. Among the secretaries with whom I have had contacts

2. Elizabeth Wilson, *Fifty Years of Association Work Among Young Women, 1866-1916*. National Board, Y. W. C. A., 1916.

3. Report of the National Board of the Y. W. C. A. of the United States of America, to the Tenth National Convention, Sacramento, California, April 14-21, 1928.

4. The Ninth National Convention of the Y. W. C. A. of the United States of America at Milwaukee, Wisconsin, April 21-27, 1926.

there has been no abstract religious goal or ideal to which the girl must be converted. Development of the girl with as much religiousness of ideal and purpose as can be included in a workable and appealing program is the goal and common practice.

There seems to be some little confusion and doubt on the part of some secretaries as to whether their programs are genuinely religious—whether they are maintaining the old tradition as stated in the formal purpose. A certain degree of rationalization is evident in such statements as the following, "We are not trying to teach religion; we are teaching girls to live religiously." Certainly, if direct teaching in classes is considered as the method of religious education, Y. W. C. A.'s have little of it. A year ago secretaries in charge of business girls' activities were sent a long list of classes, and other activities. They were asked to check those which their Association offered for business girls. Included in the list were Bible classes and classes in religion. Among 133 Associations representing all sizes and types of towns and cities, 42 percent offered Bible classes and 10 percent offered classes in religion. It is significant that several secretaries added the comment that although they offered these classes no one registered for them. The data as a whole do not indicate how many of these classes are inactive.

National secretaries who have visited local Associations have noted the decrease in the number of Vesper and religious services held now as compared to previous years. If, as the Y. W. C. A. tends to interpret the matter, religious training is thought of, on the one hand, as a rounded development of character, and, on the other hand, as the development of social idealism, then the Y. W. C. A. functions; for it provides in the one case for the physical, social, educational, and cultural development of girls, under controlled conditions and with the

guidance of mature persons, and in the other case for participation in activities leading to such social movements as the one for international goodwill. Certain lacks in the program will be discussed in a later section.

While the leadership of the Association is Protestant, the membership is not entirely so. 423 business girls from Y. W. C. A. clubs, summer conferences and camps, representing many towns and cities of the middle west, stated the following church affiliations: 306 Protestant; 66 Catholic; 9 Jewish; 7 Christian Science; 18 no church affiliations. 116 girls who applied for business positions at the Chicago Y. W. C. A. employment bureau stated the following preferences: 74 Protestant; 27 Catholic; 10 Jewish; 4 Christian Science; 1 no church preference.

It seems, then, that just as the early Associations incorporated into their program the accepted methods of character training (religious meetings and protection), so the Associations today use currently accepted methods of class and club work and participation in social movements. One result has been the lowering of strict sectarian lines and the gradual inclusion of girls and women of diversified religious beliefs. Another result is the attempt on the part of some Associations to include in their programs mixed groups of girls and young men in accordance with the accepted attitude that mixed groups are more wholesome than seclusion.

2. The tradition of the Y. W. C. A. is not only religious; it is also educational.<sup>5</sup> Thus the first Y. W. C. A., in Boston, which opened in 1866, had during its second year classes in astronomy, botany, physiology, penmanship, and bookkeeping. Soon afterward it opened a three to six months training school in domestic service to train girls for this

5. See *Educational Work of the Y. W. C. A.*, Bulletin 26, 1923, of the Department of the Interior, Bureau of Education, Washington, Government Printing Office.

type of work. In 1884 it opened a gymnasium.

From the beginning, the Y. W. C. A. has offered a certain type of service to girls through residences, by assisting girls to obtain rooming places, and through the operation of employment bureaus. But only in isolated instances has it functioned as a reform agency or as an agency to care for delinquent girls. The Y. W. C. A. is for the self supporting, normal girl. It offers her education of three types: physical, through the gymnasium, hikes, and camps; training in special branches which vary all the way from vocational courses such as bookkeeping to cultural courses such as art craft, French, or bridge; social and recreational, through social clubs, dramatic clubs, camps, in which the girls assist in planning and carrying out their own programs.

According to the survey of 133 Associations previously mentioned, some of the most commonly found classes are art craft, travel talks, dramatics, health lectures, and personality courses. Fifty percent or more of the Associations offered these courses. The classes offered are as a rule of the cultural type. Business colleges and high schools offer vocational courses such as stenography and bookkeeping; evening schools in the larger cities offer accredited courses. The Y. W. C. A. specializes in short courses in popular subjects. The club is a definite part of Association life. The function of the club may be purely social or may include lectures or a program of study as well as a social hour.

In this trend toward non-vocational subjects the Y. W. C. A. is avoiding competition with special training schools and at the same time is filling in many gaps in the formal education of the girls who attend the classes. This trend is in harmony with current adult education theories.

3. A third tradition of the Y. W. C. A. is that it is a woman's organization—

an association of women with groups mutually helpful rather than one group working philanthropically for another group. How far this ideal is carried over into practice it is difficult to say. The girls who attend clubs and classes are drawn most largely from the younger groups of business and industrial girls, with smaller groups in some associations of young teachers and married women. The girls are for the most part in the early twenties and hence earning only moderate salaries. The boards and committees are for the most part composed of older women, usually married, a large proportion of whom have influence with sources of finance.

This latter attribute is necessary, since the Y. W. C. A. is not self supporting and from approximately thirty to eighty percent of the money needed (depending upon the city) must come from the community. As with private colleges, which depend upon gifts for buildings and endowments, the Y. W. C. A. cannot charge membership and tuition fees sufficient to cover expenses. The picture of mature and influential women of the community working in a cooperative enterprise with young employed girls is an ideal one. Too often the board members have few if any contacts with the girls. There is also the danger that the Y. W. C. A. may become merely a "pet charity" for some of the board members. Some Y. W. C. A.'s try to overcome the difficulties of this arrangement by including on the board a certain number of members drawn from the active clubs or by drawing the board members into the Y. W. C. A. activities as participants.

A third and very important group in the Y. W. C. A. is the secretarial staff, which is coming more and more to be drawn from college graduates with training in psychology and sociology. These women are trained in the technique of group work. They stand between the board and the club girls, linking the two together.



The Y. W. C. A. is in no sense comparable to a professional or business women's club which is self sufficient and draws its leadership from its own group. It is more nearly comparable to an educational institution deliberately organized to bring trained leadership to a group of young people and to secure necessary community support.

Although the Y. W. C. A. can scarcely be said to have achieved its ideal of an association of mutually helpful women, it is an organization administered and staffed entirely by women, and through its national board and staff it is able to function as such an organization, to create public opinion, and to foster policies helpful to women.

4. The secretary is not so much a reflection of the spirit and code of the Y. W. C. A. as she is of the type of community in which she works. True, she has probably had some definite training in Y. W. C. A. work, she probably attends summer conferences, receives visits from the national secretaries, and reads Y. W. C. A. literature. But it remains with her and her board what she puts into practice.

The national secretaries, who represent the peak of progress in the Association and whose work is with the local secretaries rather than with the girls and women served, may be described by such words as cosmopolitan, cultured, tolerant, humanitarian. They are well educated, they have travelled and many times lived abroad, so that they often know some part of Europe or Asia as well as they know America; their interests are varied, their attitudes tolerant. The secretaries of urban Y. W. C. A.'s whom I have known approximate this type.

Urban associations have numerous sub-secretaries, who look after the special interests of certain groups. These women are for the most part young, many have not completed their college work. They are near enough in years and interests to appreciate the points of

view of the girls with whom they work. Their experience has been wider, however, so that they serve as natural leaders to their groups. The fact that they are often still carrying evening and correspondence college courses is often an asset, for they link their college and their Association work. Psychology, sociology, and psychiatry are favorite subjects for study. In the smaller cities where educational opportunities are lacking there is naturally less of this combination of interests in the secretaries.

There is apparently at present a shift taking place in secretarial personnel. In one recent year almost one third of all secretaries left the Association while 47 percent resigned from the positions they were holding. The reasons given were to secure larger opportunity or to secure larger salary.<sup>6</sup> The question arises as a purely speculative one whether the shift in emphasis from a direct religious approach to a cultural one has not caused a lack of interest on the part of women who would formerly have become secretaries, and yet is not sufficiently well defined to appeal to women with a different training who would be fitted for the newer type of work.

There is a tendency for secretaries to become professionalized. In 1926 not quite 51 percent of all general secretaries were college graduates and there has been an effort to raise the standards for new recruits to secretarial positions.<sup>7</sup>

In personal qualities there is some danger that secretaries will permit the Association work to absorb them too completely. A stenographer in the office of the R. E. A. called me to the telephone and said a Y. W. C. A. secretary wished to speak to me. I asked her how she knew it was a Y. W. C. A. secretary and she said she could tell by

6. *Tenth National Convention of the Y. W. C. A.'s of the United States of America at Sacramento, California, April 14-20, 1928.*

7. *Report of the National Board of the Y. W. C. A. of the United States of America to the Tenth National Convention, Sacramento, California, April 14-21, 1928.*



her voice. The danger is that Y. W. C. A. secretaries will become completely secretary and forget to have a private personality. It is especially difficult for the secretary to maintain her own personality and not become merely an embodiment of Y. W. C. A. precepts. Her work requires that she be on duty evenings and often on Sunday—the times when other people have leisure and when social contacts would normally be furthered.

The fact that most secretaries are unmarried is another factor. To many of these women the Association becomes sacred; it is home and family to them. Since the Association is first and foremost in their lives, they believe it should be first and foremost in the lives of the girls whom they serve. One very young office secretary who admired her superior in the Association and who had taken over the Y. W. C. A. attitude one hundred percent, when asked how many evenings she thought a girl should spend at the Y. W. C. A., said, "Every evening she can." Obviously here was an unwholesome attitude, which would absorb into one organization the whole of a girl's time, leaving no opportunity for the normal contacts of home, friends, especially men friends, church, education, etc.

Many secretaries, however, recognize the tendency which some girls show of permitting the Association to dominate their lives and try to divert into other channels the activities of girls whom they observe spending almost every evening in the Y. W. C. A. club rooms. The gradual inclusion of young married women on the staff also seems an excellent thing. Unfortunately, there are many Associations which will not retain a secretary if she marries.

5. The type of girl who joins the Y. W. C. A. is selective. In most towns the Y. W. C. A. is a conservative institution. On the whole it advocates the good, old fashioned virtues. Girls who

join the Association tend to be church attendants. They are also the girls who live at home. Of an unselected group of 357 Y. W. C. A. girls only 82 lived away from home. Girls who like to be with other girls come to the Y. W. C. A. The educational classes draw a certain type; the gymnastic courses another type. The girl not found in the Y. W. C. A. is the radical, the rebel, the girl who breaks the minor conventions, such as the taboo against women smoking, the girl interested in thrill and excitement who attends the public dance hall. The earlier religious basis of selection is breaking down and girls of all religious groups are found in the Y. W. C. A.

Once in the Y. W. C. A., the girl makes varied contacts. In one small club in a Chicago Association there were girls whose parents had been born respectively in America, Germany, Sweden, and Czecho Slovakia. This same Association had a club of Italian girls, and assisted a Jewish girl to secure speakers for an independent organization to which she belonged. Negro girls usually have an independent branch but in the summer conferences Negro and white girls come together on equal terms as delegates, share the same dining tables, discussion groups, and cottages.<sup>8</sup> The Y. W. C. A. fosters international goodwill and offers many opportunities for girls of different nationalities to meet under conditions where friendship and respect may grow. One small city Association has recently organized a Cosmopolitan Club, which meets once a month. The first meeting had at least one person from China, Japan, Persia, Germany, Armenia, Sweden, together with white and colored Americans.

6. The Y. W. C. A. has often been criticized, and it must be admitted with justice, because it turns the girl's attention too exclusively to other girls and

8. For a resume of Y. W. C. A. work among Negroes see C. H. Tobias, *Work of the Young Men's and Young Women's Christian Association with Negro youth*. *Am. An. Acad.*, 140; 283-6, November, 1928.

provides little opportunity for girls to meet men. This condition is due in part to the early protective policy of the Associations and is especially true in those Associations where unmarried secretaries have allowed the Association to absorb all their interests. They fail to realize that for the girls under their guidance marriage is the normally anticipated experience and that if the Y. W. C. A. cannot provide an opportunity for girls and men to meet socially, at least it should not so absorb the girl that she has no time for social contacts elsewhere.

Appallingly few Associations offer mixed activities. Of 1872 activities (exclusive of room registry and employment bureau) carried on by 148 Associations, only 164 were open to men. Only slightly more than a third of the Associations sponsored dances to which men were admitted. Certain activities would normally appeal only to girls, such as cooking, ukulele, art craft, bridge, and sewing classes. But there are many activities in which men and girls might well share—hikes, dramatic clubs, social clubs, current event and forum clubs, travel talks, tennis, etc.

That the Y. W. C. A. does not more often offer mixed activities cannot always be placed as a black mark against the Association. Community sentiment is often against it. In one city of 100,000 population the ministers' association called before it and severely criticized the Y. W. C. A. secretary because the Association had sponsored a dance to

which men were invited. Gradually, however, this attitude of exclusion is breaking down. The Chicago Y. W. C. A. has made especial efforts to foster mixed activities. A Sunday afternoon discussion club of young men and women, which developed out of a group which met for dances, has become one of the best integrated groups in the Association. It gives a varied program each Sunday afternoon, followed by a social hour. A number of the dramatic and discussion groups are also mixed, and all day outings are shared by young men and women.

7. In addition to its own work, the Y. W. C. A. has aided or been responsible for the organization of other groups. The Travellers' Aid and the Business and Professional Women's Club are perhaps the outstanding examples. Its interest in one great movement, for international peace, has already been mentioned. At the last Biennial Convention in 1928 it was decided to give especial attention to unemployment, and many local Associations are making special studies of this problem as it relates to women. Industrial development and family life have both been subjects for recent study. The mental hygiene movement has brought to the Y. W. C. A. increased interest in the individual girl and in problems which cannot be handled through club work. In these ways the Y. W. C. A. reaches out beyond its local programs to have a part in wider movements affecting women and to bring into the Association newer methods.

## Appraising the Results of a Summer Camp

TAYLOR STATTEN

**D**URING THE PAST five years Professor Hedley S. Dimock, of Chicago, and Mr. C. E. Hendry, of New York, have been attached to the staff at Camp Ahmek for the purpose of making a study of the camp results in changing character. They have prepared a manuscript of their findings which has just been published. This article suggests some of the topics with which they deal. Their manuscript is so detailed and comprehensive that much light is thrown on the problem of ascertaining what we may expect from the summer camp.

Camp directors have always assumed that the camping experience was rich in possibilities for character and social development. Such qualities as courage, resourcefulness, robustness, love of the beautiful in nature, industry, sociability and cooperation have ever been considered among the fine fruits of the summer camping experience. Leaders of organizations which deal with boys almost universally look upon the camp as the most influential feature of their entire program. These judgments are based upon the changes in boys which camp leaders have observed. In some instances, however, these appraisals may rest upon relatively few specific observations.

Obviously a wide variety of learnings take place in the summer camp with its diversity of activities and life encompassing situations. Some of the learnings can be more easily and accurately measured than others. Improvement in swimming, diving, paddling, and sailing can be estimated with a high degree of

exactness, but it is more difficult to ascertain a boy's progress in the appreciation of beauty in nature, and changes in his attitudes and social behavior.

Just as athletic coaches who have claimed that many character values are inherent in basketball and other team games, are now facing the fact that this activity may result in either desirable or undesirable social habits, so camp directors no longer assume that all camp activities inevitably produce wholesome results in character growth. Swimming, sailing, canoe trips, and woodcraft may possess potentialities for many desirable learnings, but whether they are realized or not is a matter in which many factors are involved.

The naturalness and simplicity of life in the woods in contrast with the complexity and artificiality of civilized city life, has been regarded as a distinctive resource of the summer camp for the socializing of boys and girls. Judged by the frequency of its mention in camping literature, it is of paramount importance. However, this so called "naturalness" may not be altogether on the credit side of the ledger. From the standpoint of forest and stream unmodified by man, camp life may be more "natural" than city civilization. However, the "civilized" life of town and city is the natural habitat of the boy who comes to camp. Life in the woods to him is "unnatural." We may find that the greater the difference between camp life and civilized life, the less the likelihood of transfer of the attitudes and habits stimulated in the camping environment.

Many critics of modern life bewail the dependence upon commercial forms of amusement as a symptom of intellectual, aesthetic, and spiritual illiteracy. One of the largest opportunities which confronts the summer camp is probably in developing resources of play and recreation which lie most largely within the boys and girls. Closely allied with this opportunity is the role of the camp in kindling imagination, releasing fresh impulses, expanding and refining the emotions, and stimulating aesthetic appreciations and attitudes. Experiences which are charged with the adventurous and the novel—in forest, on the water, and under starlit sky, are rich in potency for stimulating wholesomely the emotions, impulses, and imaginations of the campers. This expansion of the emotional and imaginative forces in the camper evades any accurate measurement at the present time. Conclusive evidence that it really does happen and that it is wholesome perhaps cannot be mustered.

Another educational asset of the summer camp which enhances its claim to uniqueness, is the unusual opportunity for the socializing of behavior. The most conspicuous contribution of the camp to personality and character growth, in the judgment of many camp leaders and educators, is in the development of desirable social attitudes and more effective social adjustment. The very nature and demands of camp life, with its intimacy of contact and its sharing of common tasks in the camps and on the canoe trips, quickly reveal the best and the worst in every boy. A dozen different situations a day call for cooperation and a sharing of responsibility. Although these situations may be conducive to wholesome adjustments of behavior, there is nothing in their mere existence to guarantee socially desirable behavior. One boy may be acquiring a tendency towards unselfishness while his

tent mate may be growing more self centered and unsociable.

The emancipation from parent and adult domination and devotion is essential for the attainment of independence by boy and girl. Many difficulties of adjustment which youth is called upon to make as it faces the world at large, are due to too great a dependence and fixation on the home environment. The emotional "weaning" of children from parents is one of the significant functions of the summer camp. That the great majority of campers receive help in this direction there can be no doubt, yet the child who is in greatest need of help may be the one who, because he does not "fit in," has an experience which cements the home ties much stronger than they were before.

The influence of the larger group, represented by such terms as public opinion, camp spirit, and group will, is an important factor in the boy's behavior. It constitutes a powerful pressure on the individual towards the adjustment of his wishes and actions to the larger interests of the group. Where the patterns of the larger group are deeply rooted in tradition and embodied in the practice of the camp, they may become well nigh irresistible. A camp which is organized on a thoroughly democratic and cooperative basis, possesses an opportunity for developing the attitudes and abilities needed in effective citizenship.

Nowhere is it easier to approximate an ideal cooperative community than in the camping situation. In what situation may the total associated life of youth and adult be placed so completely on a cooperative basis? No agency can secure more complete environmental control, free from the demands of outside influence. The activities which engage his interest and effort, the conditions which control his conduct, are all integral and normal phases of the camp community. There is no hiatus between school and life to be bridged, no forces that are radi-

cally opposed to the educational objectives to be circumvented.

This situation doubtless possesses its limitations just because it does take the boy out of the normal grouping and activities of his year round life. How long this camp attitude persists is a question to be considered under the general problems of the "carry over" from camp to community. What happens to a boy who lives for two months in a cooperative society after he returns to a world where controls in home, school, church, and community may rest entirely with his elders? We do not know. On the whole it is assumed that the cooperative form of participation and government is a notable educational asset.

"We know that some boys show changes of a significant sort in attitude and conduct . . . but what of the sixty or seventy percent who were not outstanding cases and who did not write letters telling of the big things camp did for them?" Dr. Goodwin B. Watson, who asks this pertinent question, readily grants that certain results from camps are indisputable. The very spirit which is implicit in the measurement movement in character education is a challenge to the prevalent, complacent, untested assumptions as to the efficiency of existing programs and methods. It is estimated that one hundred million dollars is spent annually by parents in sending their boys and girls to camp. Certainly, we do not possess as yet any check on the results commensurate with the dimensions of the camp enterprise.

The monumental report of the Character Education Inquiry, the first volume of which has been published under the title *Studies in Deceit* has added substantially to our uncertainty as to the relationship which exists between the character claims of an organization on program and the actual results achieved. Their findings are sufficiently disturbing to make every agency of moral and character education re-examine its pro-

gram, methods, and results with the most vigorous scrutiny and techniques. Of one thing we may be certain, camps differ greatly in the kind and degree of their outcomes in character improvement.

The efforts to appraise the results of camp experience at Ahmek, over a period of years, have involved a number of techniques. The difficulty and complexity of the task of estimating character changes is frankly and fully recognized. Many persons question the possibility of measuring the "spiritual" or "intangible" element of human character. No doubt an attitude of wholesome and open minded skepticism toward character measuring techniques is probably more desirable than a naive confidence in their reliability at the present time. But, judged by their fruits, we have already some very substantial evidences of their possibilities and their fruitfulness. As a matter of fact, we have always measured the intangibles, that is we have made judgments and comments about personality and character traits. When we say that the summer camp is peculiarly capable of developing in boys and girls cooperation, initiative, or love of nature, we are judging or measuring. When we say that Bill developed more in his sense of responsibility than Jack, we are comparing or measuring. Measurement methods are designed primarily to increase the reliability of our judgments and assumptions through refining our more crude and episodic observations.

The paper and pencil tests employed in the Young Men's Christian Association camps, were used at the beginning and end of the camp season to measure the learnings which might be expected to take place in the health knowledge, honest confession, attitude toward law, freedom from prejudice, and ideas of camp value. The most conspicuous improvement indicated was in the scores on attitude towards laws, regulations, and government. A loss exhibited in the in-



telligence and home background score suggests that our camp was not conducive to improving a boy's knowledge of vocabulary.

One section of the test attempted to get at the interests of boys through their choice of companions. In this, canoeing and sailing ranked highest. Swimming and diving stood a little below canoe trips. Nature study showed a loss, possibly due to a new camp policy which was calculated to throw the responsibility for creating interest on the counselors, instead of providing for a specialist in this field. Boxing showed a large gain in popularity. The outstanding change was in desire for adventure, excitement, and daring risk. This was likely due to the stress in camp in developing nerve and courage and the opportunity for this kind of experience in diving, sailing, riding, and canoe trips.

The Behavior Observation Records were used to describe changes in specific forms of behavior of every boy in camp. It gives an individual record of behavior change which is probably the truest measure of the effect of the camp on the boy. Obviously it is not possible to present here an abstract of the records of two hundred boys. We are confident that the results secured through this rating scale are much more accurate and trustworthy than the more haphazard and less refined methods customarily employed for judging camp results.

What are the kinds of behavior in which a boy shows the greatest gain in the summer camp? In what ways does a boy change least or in an undesirable direction? Our results provide a tentative answer for this question for at least one camp. The greatest improvement was shown in the item "making a friendly approach to the unlikable boy." This is not at all surprising in view of the way in which the "Ahmek Spirit" is defined in the camp tradition and custom. "Volunteering for service task inconspicuously" and "practicing musical

appreciation" came second and third respectively. The boys were rated on fifty seven forms of behavior. The best results were almost invariably achieved with the younger boys. Our data adds a mite to the rapidly accumulating evidence that early childhood is the time par excellence for the establishment of desirable social attitudes and habits.

Another way in which the scores were treated to yield significant results was to present them as tent groups. Twenty two groups registered an average gain per boy ranging from .16 to 26.8. Ten groups revealed an average loss per boy from .85 to 18.5.

When these results were compared with the rating of the counsellors, it was discovered that those counsellors who rated highest were in charge of the groups making the highest score and the lowest ranking counsellor led the group which showed the most unsatisfactory record. The correlation between the behavior change in boys and the classification of counsellors is .80 which is considered high by statisticians.

A two fold interest motivated our endeavor toward securing some information on the parents' estimate of the changes taking place in their boys during the season. One purpose was to obtain an additional check on the other techniques for measuring results. In what ways do parents believe their boys are affected by a summer in camp?

Another problem towards the solution of which data from parents might make some contribution is that of the "carry over" of results from camp to city environment. Because of the great gap which may exist between life in the woods and life in the town and city, it is not inconceivable that camp life might increase the difficulty of adjustment in the boys normal life situations.

A questionnaire sent to the parents about a month after camp closed asked for their rating of the boy on twenty seven items of behavior. In order to



encourage perfect frankness, it was requested that the questionnaires be returned unsigned. This made it impossible, of course, to compare the camp rating on a particular boy, with the rating of the parent. The greatest improvement observed is in the boy's "confidence in himself." Then followed in close succession, "showing courtesy," "responsiveness to parental suggestion," "appreciation of music," "consideration for welfare of others," "meeting and mixing with others more easily," "cooperating readily," "volunteering for service tasks," "care of property," "unselfishness," "initiative and resourcefulness," "personal tidiness," and "meeting misfortune cheerfully." Some of the items which scored the lowest were those in which the parents had obviously little opportunity to observe the behavior, such as "avoiding disagreeable things through sickness" and "being modest where easy to show off." A comparison of the rating on the parents' questionnaire with that of the camp rating indicated that the judgment of the parents was much more optimistic than that of the camp leaders. However, the parents' rating indicated that we had not given sufficient attention to "practicing good posture" and "practicing table etiquette" and also that the "carry over" to "home tidiness" and "shouldering responsibility" had not been as great as we had anticipated.

Mr. C. E. Hendry, director of program at Ahmek, had each of the instructors make a detailed analysis of the probable learning that took place in their various departments. The riding master made a careful study of the primary, associate, and concomitant learnings of each boy in horsemanship. The swimming instructor, the boxing instructor, the sailing instructors, and all other heads of departments, cooperated with the director of program in an endeavor to ascertain not only the progress in the attainment of skills each boy made, but also what emotional attitudes were developed.

Space permits of only a brief outline of one of the studies on canoe trips, but it is typical of what was done in the other departments.

Canoe trips are supervised by an experienced educator and camper who was at one time a sectional director. His entire time is devoted to stimulating canoe and horse trips. These trips range in length from overnight for the younger boys to fourteen days for the seniors, and as there are over fifteen hundred lakes in Algonquin Park, one can travel for days and return to camp without retracing a single lake or portage.

Each trip consists of a party of nine, three in a canoe. The camp fleet includes over one hundred canoes, so it is possible for every boy to make several trips each season. A counsellor is in charge of each trip, and is usually assisted by another counsellor and a counsellor in training.

No activity in the camp curriculum affords greater potential educative values than the canoe cruise. The extent to which this potentiality is realized depends entirely upon the vision and method of the counsellor in charge. One type of leader may reduce a canoe trip to the meager proportions of a well conducted pleasure tour. Another type of leader may make it an occasion of educational significance without its being any the less pleasurable to the boys. Mr. C. E. Hendry has devoted an entire chapter to a description of various trips with an analysis of the character developing results in each.

Take, for example, a group of boys who had enthusiastically responded to the suggestion of their counsellor that they go on a canoe trip. Immediately they began making their plans. They talked to one of the guides who showed them his own pocket map of the Park and suggested a route. He told them of a shelter hut he had built on the shore of a good fishing lake where they might sleep on their second night out. They talked

over their plans after going to bed until they went to sleep and spent most of the spare time during the following day gathering together their equipment for the trip. One boy traded a mouth organ for a dozen blanket pins, another borrowed a hunting knife to help clean the fish, another counting on doing some cooking went to the chef for some pointers on how he made a certain dish, another boy proudly displayed a waterproof match container which his brother had given him for Christmas. Three of the group rose an hour earlier in order to select the best canoes. They paddled them over to their own dock and prepared the customary rope fittings for portaging. One would say that this was a group which was all "set" for a canoe trip of the first order. So far so good. But what happened?

At breakfast their counsellor, who was a new man in camp, told them that he had been making all plans for the trip. When they told him of their plans he ignored them and reprimanded them for getting up early and picking out the choice canoes. He then proceeded to tell them where they were going, how long they would be out, which canoes they should take and informed them that he had packed the "grub bags" and equipment and that everything was ready for an immediate start.

The trip was carried out according to his schedule. He decided who should occupy each canoe and named the bow and stern paddlers. He told them what packs they were to carry on the portages. He had carefully planned where they would have their noon meals and where they would camp each night. He took advantage of all the camp sites on which fire places had been built by previous campers. He did all the cooking. He made one of the boys give his axe to the counsellor in training whom he detailed to chop the wood. When the boy remonstrated he told him he was to clean the pails and frying pan. He did all the

entertaining around the camp fire at night and before retiring read a passage of Scripture, commented on it, and led in prayer.

Here was a canoe trip that was a rigorously efficient, smooth running affair dominated by an arbitrary counsellor. He could not tolerate any confusion or delays. His word was law. What did the campers learn?

They may have improved their skills in paddling and portaging but some of them did not put much heart into their work, and consequently did not get much out of it. They learned very little woodcraft and campcraft. They did not learn how to choose campsites nor how to pack duffel. They learned little about cooking and the care of supplies and equipment.

Some learned to "play lame" at paddling. One boy learned to grumble on the portages and he refused to double back for a second carry. All learned how not to cooperate with the counsellor in charge. This was very evident on their return to camp when they left their equipment in a very bad condition under their cabin for almost a week before turning it into the stores. They learned to depend upon their counsellors for making plans. They learned to criticize unmercifully, to be lazy, to be careless, to be irresponsible, to be grouchy, to be disloyal to their leader, to be disrespectful, to show lack of initiative, and to dislike canoe trips.

This counsellor reported that he had "a difficult group of boys" and had it not been for the careful analysis made of the trip through reports from the various members of the party, we might not have detected his weakness for some time. He was given a Class D rating, relieved of his duties as a counsellor, given a job in the storehouse and required to take a course in leadership which eventually raised him to higher grade as a counsellor. This man came to us as an experienced camper. He had

been in charge of a small church boys' camp for two seasons. One wonders what was the effect on the boys.

Let us examine hastily the type of a canoe trip leader that secures a high rating on his return to camp. He approaches every phase of the project on the assumption that there are valuable learnings even in the apparently unimportant features. He knows that only where there is actual practice does learning take place. Actual practice in planning a canoe trip is the only way in which a boy will learn how to plan a canoe trip. Every decision made by the counsellor literally robs the boys of an opportunity for learning. Each decision in which campers share contribute to their growth. He simply pools his experiences with the boys. He knows that if he can guide his boys in facing the problems frankly, analyzing the most important elements, choosing the best solution, carrying it out honestly, and judging the results, he will have made it possible for them to develop habits of thinking, choosing, and judging. He has made an analysis of the vast range of learnings possible in a canoe trip experience, and is alert to take advantage of specific situations in such a way that larger and more desirable character outcomes result. He returns to camp with a group of boys who delight in true adventure, who are eager to imbibe the spirit of the pioneer, dreamers and builders, trail blazers who know no greater thrill than suddenly to view the outlines of a new lake glistening

through an opening on a portage, more of the rugged types who are ready to venture and to dare.

The summer camp movement is in a significant stage of transition. The shift from a recreational to an educational conception of camping is a central tendency. Objectives are being defined in terms of the development of social attitudes and behavior. Many camps doubtless profess educational and character aims and outcomes in order to secure the "caste" which comes from talking the prevailing "jargon" of the day, but have not seriously attempted to develop the practices calculated to achieve these results. A broad hiatus separates the professed purpose of the camp and the measures requisite for its fulfillment.

An enterprise as vast and as new as the summer camp will eventually undergo transformations in the direction of a closer integration with other educational agencies. The growing kinship with the various fields which promise to be helpful allies, such as sociology, education, psychology, and mental hygiene, is evidenced in many ways. In the more progressive camps both program and method are being governed by the findings of educational psychology as to the conditions which promote the best learning. Techniques of various sorts are being employed in the effort to appraise more accurately the results. Surely the summer camps may be expected to make a distinct contribution to the enrichment of methods in character education.

## Leisure Time Agencies and Character Building

WEAVER PANGBURN

**I**T IS THE TECHNIQUE of leisure time agencies in character education, not their results, we are to consider in this discussion. Several of the more mature organizations have been and are scrutinizing their programs in the light of the latest scientific findings in psychology and sociology in the effort to ascertain results and improve their technique. Present testimony and statistics on results are fragmentary and inconclusive.

Our treatment must, for reason of space, be confined to a few representative movements national in scope and endeavoring through local leaders to create an environment favorable to youth.

Considering boys' agencies first, we find the Y.M.C.A., the Boy Scouts of America, boys' clubs, the Columbian Squires, in agreement in several particulars. The units in which boys gather and carry out their activities are advised by carefully selected volunteer men leaders—the scoutmaster, the boys' club leader, the counsellor of the Squires, etc. The ideals of all the organizations permit no compromise on the integrity, example, tactfulness, devotion of these men. Of course, mistakes of selection are sometimes made. The volunteer aspect of the work permits a large turnover in group leadership, but the difficulties are no greater than those inherent in all use of volunteers. The Scouts, the Y.M.C.A., the Knights of Columbus, and the Boys' Club Federation train the group leaders through special institutes, conferences, and literature.

The unit of organization, it is generally accepted, is the small group of eight or ten boys. It is held that large numbers defeat the effort of leaders to be of maximum help to individual boys.

Programs in many respects are similar. Athletics, camping, swimming, health education, games, handcraft or vocational activities, dramatics, music, are common to all, but there is a variance in the emphasis given to individual activities.

Repression has no part in the work of the boys' agencies. Exclusion is always a last resort. The principle of learning by doing is generally recognized.

### BOY SCOUTS

The Boy Scouts aim directly at character building. The Scout law, the oath, and the motto hold lofty virtues before the boy's mind. These virtues are interpreted to a limited extent in the Scout manual. Their further interpretation and application to given situations are the responsibility of the scoutmaster.

The system of merit badges, while intended to stimulate the Scout's interest in the life about him, also involves the exercise of desirable action traits. The good turn emphasizes personal and community service. The program of Scouting provides a wide latitude of choices in activities.

The intensive summer camp experience, which brings the Scout leader in close touch with the boy under an environment especially favorable to idealistic thought and action, is probably the

most potent impress Scouting makes on boy life. One-third of the membership is reached in this way. The program during the fall, spring, and winter seasons focuses upon an evening meeting once a week.

The morale of the troop calls forth desirable behavior. "Scout's honor" is a significant phrase.

In its 1927 report, the Boy Scouts of America reported a change in procedure making more definite than theretofore the requirements that in all cases involving the awarding of the higher degrees in Scouting, definite, concrete, and satisfactory evidence must be secured from parents, school teachers, employers, pastors, and Sunday school teachers, as well as Scout officials, that "the Scout has actually put into practice in his daily life the ideals and precepts of the Scout oath and law, the motto, 'Be Prepared', and the daily good turn."

The organization is now engaged in a study on a scientific basis as to just what the facts actually are as to the effect of the Boy Scout program upon boys who are Scouts.

Holding that the effectiveness of its character building program depends "largely on the length of time the Scout maintains his connection with the movement", the organization has given close attention, with growing success, to reducing the large turnover in the number of Scout masters and in lengthening the life of the individual troops.

Scouting has developed strongly among Catholics, Jews, Protestants, and Mormons. It recognizes the religious element in the training of the boy, but its policy is that the religious institution with which the Scout is connected should give definite attention to his religious life.

#### THE Y. M. C. A.

The Y. M. C. A., on the other hand, is definitely a religious movement which maintains certain institutional features

to attain fully its religious objective. On its religious side, the Y. M. C. A. functions through personal interviews on the Christian life, personal and social helpfulness, group conferences of volunteer workers, Bible classes, life problem discussion groups, meetings and forums, Sunday schools, and boys' clubs. Of conferences relating to character building and viewed with reference to practices, one general type is characterized by efforts to fill the time with rich interests and emotions, new insights or clear vision of the task, aiming to "lead boys to adopt standards of life and living and to go home similarly to affect their fellows". In the other general type, the boys themselves have a large part in planning and conducting the conferences, which are designed to elicit thoughtful, creative discussion and frank facing of facts concerning a Christian way of living. The latter type is "simply an incident in the whole process of opinion forming discussion".

The more common practices of the extensive educational departments of the Y. M. C. A. with reference to character building probably fall into the following groups, says the Commission on Christian Education: Example and influence of the teachers, teaching of ideals and habits involved in or related to the technical content of the courses, special required courses in ethics, social problems, etc., promotion of volunteer study and promotion groups on problems selected by the groups, evangelical campaigns, chapel, personal and guidance interviews, student activities, and the general atmosphere of the building.

Directors of the physical program of the Y. M. C. A. consider good play, health and vigor, as values forming part of Christian living. Sunday school and church athletic leagues fostered by the "Y" aim to promote honesty, manliness, courtesy, and leadership. The Y. M. C. A. gives special attention to the way in

which games are played, some associations making special awards for sportsmanship.

Clubs promoted by the Y. M. C. A. tend to emphasize primarily three types of activities—self improvement, reform, or creative, inquiring activities. In the following partial outline taken from a recently revised book, *Group Leaders and Boy Character*, by A. J. Gregg of the National Committee, is seen the growing tendency to the approach of progressive education in the Christian citizenship program of the movement: (1) Respect the boy's personality; (2) Group boys by common interests, not by age, height, or fabricated groupings; (3) Democracy in organizing and carrying out the program; (4) The related effects or concomitants of activities are what mainly count as pathways to character; (5) Build the program on the basis of understanding the needs of individual boys; (6) The program should spring out of the boy's own interests; (7) Allow the boy's purposes and ideals to form around actual experiences rather than from the insistence of the leader or any other adult that they should set up and live up to any such standards; (8) A boy cannot learn what he does not practice with satisfaction.

#### BOYS' CLUB FEDERATION

Boys' clubs function primarily in congested areas of cities where recreational and social opportunities of a wholesome nature are few. As to education, social background, and family income, most of the boys using the clubs are in contrast with the bulk of those reached by the Boy Scouts and Y. M. C. A.—under privileged. The aim of the clubs is to serve the physical, mental, moral, and social needs but not the religious. Most of the clubs have their own buildings. Many groups within the club building are gangs transplanted from the street. The individual club groups are self gov-

erning, holding their own elections, drawing up constitutions, levying and collecting dues, passing on, admitting, or rejecting applicants for membership, and carrying out their activities with the advice of a volunteer leader. The clubs provide educational classes, gymnasia, rooms for quiet games, libraries, showers, swimming pools, and other facilities. The general atmosphere of the club, and especially the example, understanding, tact, and other qualities of the adult adviser of each group, count heavily in the boys' moral growth.

#### COLUMBIAN SQUIRES

The Columbian Squires, for boys fifteen years and above, is avowedly a preparation for admission to the Knights of Columbus. Its chief objectives are worthy home membership and worthy citizenship. Expression is regarded as the key to satisfaction. Activities are based upon: (1) The impulse to the rough and tumble play of older boys; (2) the desire to know, which frequently takes the form of seeking to find out for one's self; (3) the tendency to form a life decision in the older adolescence of the sixteenth and seventeenth years. The qualities of citizenship it would inculcate are those preserved and developed in the Christian Catholic culture of the ages, interpreted in the light of American ideals, freedom, and democracy. It makes its first appeal to the heart of the boy through organized athletics.

The program is five fold—religious, cultural, educational, physical, and social-civic. The boy progresses in these activities through a series of thirty-four tests and presents himself from time to time for examination by the counsellor of the circle to which he belongs and, in other cases, by a board of judges composed of Knights. At Christmas and in May, in the presence of a conclave of friends of the Squires, the results are solemnly proclaimed.



## PROGRAMS FOR GIRLS

The Girl Scouts, Camp Fire Girls, and Girl Reserves of the Y. M. C. A., alike utilize small units of six or eight in developing their programs, find and train mature captains, guardians, and advisers, upon whose skill much depends, stress self government in the conduct of the group, and accept the principle of learning by doing. The Girl Scout plan closely resembles that of the Boy Scouts, differing in that activities are suited to the interests and physique of girls. The motto is the same, the law is similar, and the plan of doing a good turn daily is included. Activities center about three interests—home, health, and citizenship. Of the forty odd subjects for which efficiency badges are given, more than one-quarter are on subjects directly related to the services of woman in the home as mother, nurse, or home keeper.

The age group is from ten to eighteen. It is at the age of thirteen that the largest single number of girls enter Scouting. This, the organization points out, is also the age of first susceptibility to social ideals and emotions, the most common age of religious conversion, and of the first criminal offense. There is an extensive camping program.

## CAMP FIRE GIRLS

The Camp Fire has been called a program of fun that is character building. There is a system of honors and ranks in personal achievement and service to home and community. Girls are graded on effort first and efficiency second. Team work and group activities are considered the very foundation of citizenship.

Symbolism based on Indian folk lore and archaeology are given great emphasis. "It is never a substitute for a first hand experience," says Norman E. Richardson. "It is a device to make real and vivid those spiritual values and memories, or centers of aspiration, without which there would be no such thing as character."

It is aimed to make the ceremonies of the organization as beautiful as possible by ritual and symbols. Each girl chooses symbols which she feels will best express herself, her ideals, and her desires. Her ceremonial gown, adorned with beads and other symbols, each of which has its meaning, is her robe of state to be worn only on ceremonial occasions. The program is held to put romance into work. Many projects are associated with the home and home making.

## GIRL RESERVES

In contrast with the two foregoing agencies, the Y. M. C. A. has "attempted to break away from outworn ideas of working with growing girls, that is, honor systems, awards, etc., and to take new frontiers". The object of the Girl Reserves movement, to quote the Association's announcement, "is to make a contribution to those elements in the life of the girl which set free the ideals and convictions that help her live as a Christian of her age. It endeavors to aid her to grow through normal activities into the habits, insights, and ideals which will make her a responsible woman, capable and ready to develop those group expressions which make effective the purpose of God in the world".

The Girl Reserves have their code of virtues, a slogan, "To face life squarely", and a purpose, "To find and give the best". The Girl Reserve ring represents aspiration and attitude. It is not a prize and cannot be purchased. The symbolism of the movement is associated principally with the meaning of the ring.

Increasingly the leaders of Girl Reserves interpret the movement as a way of living together rather than as a series of meetings. The program consists of projects presenting a series of situations in which the principles of the code, slogan, and purpose accepted by the girls may be practiced. The viewpoint of the leaders is strongly educational and reflects the broad social philosophy of the Y. W.

C. A. The development of desirable attitudes toward life, enrichment of personality, and intelligent interest in questions of the day are some of the major responses among the girls for which leaders seek.

#### PUBLIC RECREATION

Public recreation, the national mouthpiece of which is the Playground and Recreation Association of America, aims at happiness and joy in living primarily, with character building, good citizenship, safety for children, health, and personal or self expression as highly important by products. Opportunity to play is considered a right which no community should deny boys and girls.

"Play is above being a mere instrument or means," says Dr. John H. Finley, first vice president of the P. R. A. A. "As a phase of life, it is its own justification."

The program is carried out on playgrounds, athletic fields, bathing beaches, swimming pools, parks, in community centers and summer camps, principally through three municipal agencies—school boards, park departments, and recreation commissions. The typical playground has one man and one woman leader. In the largest recreation systems are also specialists in dramatics and music, and directors of boys' and girls' activities. Some playgrounds have special sections for toddlers six years and under and separate sections for boys and for girls. Frequently, recreation departments foster Boy Scouts, Girl Scouts, Camp Fire groups, Woodcraft League units, and other such programs.

The programs include the elements of the physical, aesthetic or artistic, mental, social, and manual, and are planned to cover as nearly as possible the whole range of children's activities.

Group games, inter-playground competition, and other mass activities are designed to build up loyalty to the group. "Starring" by individuals in athletics or other activities is discouraged. In many

cities, honor point systems are in practice, but the aim is primarily to secure participation or interest in new activities. However, evidence of loyalty and good sportsmanship is necessary to secure such awards. Some recreation leaders do not favor them. The Chicago board of education developed a merit system of scoring athletic teams based on sportsmanship. Sportsmanship counted sixty points, reliability ten, and *winning* only thirty in the possible one hundred points. Other cities have variations of this plan.

Athletic and honor tests in several cities include awards of points for daily good turns, attending church or Sunday school, and service to the playground, as well as play activity awards.

The fact that play evokes the total enlistment of child interests, "body, mind, and soul", has been noted as an extremely important factor in the relation of play to character building. George E. Johnson of Harvard University points out that the playground leader's opportunity for character building lies in the fact that "play provides opportunity for training the emotions, *the generative force back of all behavior*. Effectual expression of the deep seated passions that control human conduct and of the emotional expression in situations involving rivalry, risk, sense of fairness, self assertion, co-operation, sacrifice, loyalty—lies in motor activity."

#### WOODCRAFT LEAGUE OF AMERICA

This program, rich in symbolism, based on Indian customs, legends, traditions, habits, language and signs, stands for development along four ways, "the body way, the mind way, the spirit way, and the service way". It stresses outdoor life, but has an alternative program for town life and the indoors.

"It is something to do, something to think about, something to enjoy, something to remember in the woods, realiz-

ing all the time that manhood, not scholarship, is the aim of all true education."

The program involves vows, initiations, woodcraft secrets. The members are organized into bands, tribes, and lodges. The Woodcrafter advances in achievements and honors through many ranks. The program utilizes the possibilities among people in "the instinct of imitation, the habit of giving nicknames, the lover of personal decorations, the propensity to carve one's name in public places, the craze to make collections of stamps, shells, specimens, and the compulsion of atmosphere, the power of ceremonies, the love of romance, the magic of the campfire". It considers the best fun to be that which appeals to the imagination.

#### OTHER AGENCIES

This survey does not nearly exhaust the field of leisure time agencies serving youth. There is the settlement, aiming to bring about a new kind of community life in underprivileged neighborhoods; fostering self governing groups and the "art" of group accomplishments; a center of civic education where a political leader and citizen may meet; an experimental workshop in human relationships.

The Jewish Center, seeking to preserve Jewishness, social, religious and intellectual; to foster Jewish thought and

lore, conducting the full range of recreational activities indoors and some outdoors, together with summer camps; celebrating Jewish holidays; utilizing the best of current methods of club and class technique; with some leaders, however, skeptical of the awards idea.

The 4H Clubs in rural districts, developing habits of thrift, productiveness; seeking a richer community life along with bigger pigs, more cotton to the acre, better vegetables, and more efficient housework; singing; playing games; learning parliamentary law; working, not in the classroom or laboratory but in the fields, orchards, barns, the kitchen, the creamery, or the market; learning by observation and apprenticeship; meeting in friendly rivalry and contests at fairs, festivals, demonstrations, exhibits, and field meets. Cooperation is stressed.

Securing for the most part an atmosphere of freedom, encouraging self government, bringing youth into contact with the out of doors and nature as much as possible, seeking in subtle ways through the medium of play to foster the growth of wholesome life attitudes, the leisure time agencies have a peculiarly rich opportunity to build character and citizenship. In the main, they are approaching this opportunity open mindedly and with a constant striving for an improved technique.

## Character and Employment

### What Character Do Business Men Want In Their Employees?

and

### How Do They Educate Them For This End?

FORREST A. KINGSBURY

THE TRAITS of character which business men value are those that aid in the human relationships which are fundamental in business. The average employer cares little about character *per se*. Discussions of character are likely to bore him. He admits that it is a "nice thing," but an unattainable and non-essential luxury in business.

Nevertheless, the same employer does care very much that his employees shall have those habits, attitudes and abilities that make for smooth running, effective operation of his business. He wants to think, not about an abstract entity (which character is not), but about responses to specific situations (which character is).

Those habits and attitudes which the employer values in an employee may for convenience be considered in four classes: 1. Those which affect his relationships with his fellow workers. 2. Those which affect his relationships (and hence the firm's relationships) with customers. 3. Those which affect his more direct relationships with his employer. 4. Those which affect his work, and hence, less directly, his employer.

When he has reached a position of supervisory or executive responsibility, still other relationships, with their consequent demands upon character, become

important. And when he comes to be his own employer, with managerial and financial responsibilities, a new set of relationships, those with his creditors, become prominent. Character, J. P. Morgan is quoted as saying, is the most important factor in modern credit controlled business. But we shall confine ourselves to the employee who is nearer the foot of the ladder.

In a large office or shop there are almost numberless opportunities for employee interrelationships to facilitate or to hinder the effective flow of work. When duties are highly specialized, a piece of work must pass through many hands before it is completed. Any failure on the part of one person to do his share correctly and promptly retards all those who follow him. Any effort on the part of one employee to get even with another against whom he has a grudge is likely to have far reaching consequences.

The best work is done in the work room where a spirit of cooperation, cheerfulness, reasonableness and helpfulness prevails; and such a spirit is found only when every participant contributes to it. On the other hand, it needs only a few workers who display undue self-assertiveness, over talkativeness, grouching, spitefulness, or lack of cooperation

in any of many forms, to create an atmosphere which is not only unpleasant to all, but which slows down work and increases likelihood of error.

Traits of this class, of course, are of more significance in group work than they are when the employee, as happens in some positions, works in isolation. But in any case deficiency in these respects is likely to interfere with promotion.

When an employee's work brings him into contact with the firm's customers, a new set of relationships become important. Traits which help or hinder in these relationships are quite similar to those just mentioned. But since the employee-customer situation is in many respects unlike the employee-employee situation, the desirable habits of response will be different in detail. A good appearance, a pleasant voice, genuine courtesy and tactfulness, especially when handling cranky customers, pleasing manners and bearing, all these are criteria by which employers select those employees who are to be promoted to positions on the firing line.

This is particularly true in organizations in which contact with the public is constant, and where public goodwill is important, as in the case of banks and the better type of public service corporations. Customers may be lost, and ill will and suspicion generated, by an employee who is brusque or overbearing, tactless or indifferent, in his relations with the public. Employees whose duties consist in making sales need to have still other qualities, including a genuine liking for people, a degree of aggressiveness moderated by tact, plus a high degree of perseverance in rebounding from rebuffs.

The employee's relationships with his employer in the more restricted sense, require still other habits and attitudes. Every employer is on the lookout for workers who are able and willing to accept responsibilities and discharge them faithfully; who are so trustworthy

and dependable in all they do that they require no supervision; who are proud of their connection with the organization and loyal to its interests, both in and out of working hours; and who are ambitious enough and energetic enough to equip themselves for promotion to positions of higher responsibility. Such requirements are common to practically every position.

Hardly separate from the last named set of relationships are those more indirect relationships to his employer which the worker exercises through his daily work, and, through his work, to all those who are affected by it. There is no business man but wants his employees to be honest and accurate; to be punctual and thorough; to be persevering in the face of difficult tasks; to be enthusiastic enough about his work to give it his undivided attention; to show initiative when initiative is called for; to be neat when work requires neatness; to be careful of details when details are important, and to rise above them when they are secondary.

These, then, are the situations in which those habits of thought and action which we classify sometimes as character, sometimes as personality, are significant. Deficiencies in these respects are among the most common causes of dismissal or of discipline. As I write, there lie before me a score of letters from employment officers of some of the nation's largest business houses — factories, banks, stores, public service corporations. Without exception they stress the importance of character in their employees.

It is interesting to note what they regard as the most common defects. Dishonesty (and its companion practice, financial irregularity) are mentioned as the most serious of character defects, though not the most common, and almost always leading to immediate dismissal. More common, and therefore, in one sense, a more serious problem, are such

things as lack of tact, lack of initiative, irresponsibility and undependability, hot temper, inability to cooperate, discourtesy, laziness, lack of adaptability. One department store says that incompetency causes 49 percent of dismissals, unreliability 32 percent, misconduct 10 percent. One bank regards discourtesy as the most serious defect, want of cooperation the most common.

Why has nothing been said, in this discussion of "character", about the common vices such as drinking, gambling, and sex misconduct? Are they of no importance to employers? It is true that to the occasional employer these are not bars to employing a man, so long as he seems to possess the requisite ability.

But to the great majority of responsible employers, it is true that they do count, for any or all of several reasons. They may directly affect efficiency. Nobody willingly employs a taxicab driver whom he knows to drink; and railroads have long since made use of liquor a complete bar to employment. Gambling is generally known as a common cause of breach of trust or embezzlement, and most firms will not knowingly hire a gambler for any position of trust.

Again, each of these habits is often taken as indicative of general character; and while this is probably not wholly defensible psychologically, it is true that such practices are not infrequently accompanied by others whose vocational undesirability is more definitely recognized. Still another reason for the ban is that their presence in employees often affects the prestige and good standing of the employing firm in the community.

Every employer, of course, would like to have all his employees exhibit all desirable traits in high degree, and none of the undesirable ones. But no one really expects them to. An employer usually feels fortunate if his employees are even moderately well fitted for the particular jobs they hold. As one employment

supervisor says, "We do not go to great lengths to secure only the 'chemically pure,' but are satisfied with a good 'commercially pure' article. We realize that our employees must be human." And yet unless an employee is distinctly above the average of his fellow employees in ability, personality, or character, or all three, he stands little chance of promotion to a better position.

A few of the traits we have mentioned are essential for virtually every kind of position. But most character traits are found to differ widely between one kind of work and another. For some duties, individuality, originality, initiative, are prized; while for others these very traits may interfere with speedy and accurate performance of routinized duties. Traits of high importance for some positions are negligible for others. We have already noted the difference in requirements of group and individual work, and between employees having public contacts and those who do not.

In a large business establishment a great variety of combinations of "best traits" will be found. What is the best set of traits for a given position is not always apparent on casual inspection. Only an intensive job analysis of every kind of work being performed will reveal with exactitude the operations and relationships involved in each, and thus the kind of person who will fit the job. Vocational test workers know that two positions which superficially seem very similar may prove on examination to be fundamentally unlike in the basic abilities required by each. The same is true with other qualifications besides ability, such as character, temperament, and personality traits.

Yet even in careful job analysis it is not uncommon to find evidence of faulty thinking about character traits. Too many people are committing the ancient fallacy of making entities out of them, and assuming that a trait name has the same



meaning in whatever connection it may be found. Certainly nothing could be farther from the truth. Trait names are merely *classifications* into which, for one reason or another, someone has seen fit to place certain kinds of behavior, and which, from the standpoint of some other reason, may be quite unsuitable, if not actually misleading.

Traits bearing the same name may be entirely unlike in their psychological mechanisms. "Accuracy" when applied to the work of a comptometer operator means something very different from the same word when applied to the statements of a real estate salesman. Both uses imply comparison with a standard of performance or of truth. But the particular habits of action or speech which constitute the accuracy in the two cases and the experiences and training which have produced it, are as different as can be imagined. Very few trait names mean the same thing at all times and in all circumstances.

Besides being ambiguous, trait names vary in generality, from definite habits which are tied to particular situations, all the way to highly generalized attitudes and ideals. Most character traits lie somewhere between these two extremes, representing habits which have arisen in particular situations, but have become transferred to other situations somewhat different.

We know that transfer does occur, though never 100 percent predictably. We know people who are neat in dress, but whose desks look like a waste basket. We know people scrupulously honest about most things, but whose tax returns would not bear comparison with their private financial statements. In these cases, traits have failed to transfer; and prediction on the basis of one observation might be entirely false in another.

But we do know that the more thoroughly the trait has been raised to the level of consciously accepted ideal of

behavior, the more likely is transfer to occur, and the truer will be prediction. We are much less likely to be misled if, instead of being told that John Jones is an industrious worker, we are told that he is industrious in operating an adding machine; for if John Jones is set to collecting bad bills, his industriousness may fail to transfer.

It seems likely that this ambiguity of trait names is one of the reasons why it is so much more difficult to obtain reliable information about the character of an applicant for employment than it is about his particular skill and knowledge. Those whose names he gives as reference are unlikely to have seen him in the exact type of situation in which he will be called upon to work. Of course, if he has been previously employed in similar work, the chances of his habits and attitudes carrying over are much increased, although by no means certain, and statements from former employers are always given weight.

The employment officers previously referred to testify without exception to the difficulty of this task of ascertaining the character of applicants. They call it "hazy," "unsatisfactory," "guesswork." The principal methods relied upon are interviewers' opinions (which are admittedly little better than guesses in most cases), replies to inquiries from former employers or other references, the kind of references given, inferences from data given on application forms, etc. One firm gives an honesty test; some investigate home conditions or rely on a bonding company's investigation; most depend chiefly on what the probation period reveals. It would seem that inquiries from references about specific habits of the applicant, and about his behavior in definitely described situations, would be more reliable than the usual vague, general inquiries.

After the employee has been in service for some months, there is opportunity to

judge his character and fitness. In increasing numbers, large business houses are introducing rating scales and rating systems, in which specific inquiry is made periodically about such traits of character as have been mentioned. These ratings are used as a basis for readjustments, for promotions and transfers, and for salary determination. They testify eloquently to the place which character has in employment.

Now just a word—for little more can be said—about the related question: what are business men doing to educate their employees in character? Few firms have undertaken the task in anything like a systematic way; and it is probably as well that they have not. It is coming to be generally understood that character is not imparted successfully through formal instruction, but only through active participation in those activities in which the appropriate traits of character are spontaneously developed. Those business houses whose personnel problems are most intelligently administered are usually aware of the problem, and endeavor to solve it in one (or both) of two ways.

In the schools, classes, or conferences which many business houses conduct for their employees, the primary aim—what-

ever be the particular form or technique—is to teach their employees to do more effective work. Now since the human relationships we have been discussing are among the most important conditions of effective work, the employee in these training courses is led to see just what habits make him a better worker, and what detrimental habits will interfere with successful work. Experience brings a growing realization of the importance of useful work habits, and at the same time helps to fixate them.

But the most valuable agency for character development of employees is effective supervision. In the better type of modern business organization, the slave driver type of department manager is no longer tolerated. His successor is chosen or trained for a different function. His most important tasks are to know each individual under his supervision individually and intimately, to judge and rate him accurately, to instruct him how he can do his work better or more quickly, to encourage him to do his best, to discover faulty habits or personal shortcomings which prevent him from doing his best, and to aid him, tactfully and patiently, to overcome these defects. What worthier service can business render to its employees, or to society, than this?

## Yale's Institute of Human Relations\*

JAMES R. ANGELL

REQUESTS for fuller information about Yale's plans for the Institute of Human Relations are so frequent and so urgent that at the risk of needless repetition, I am asking the Editor of the *Alumni Weekly* to publish the following statement.

In its present form, the program represents a slow development covering a number of years, during which it has continually been broadened in its scope and strengthened in its underlying conceptions. I make no effort to rehearse the details of its development, but reasonably to understand the essence of the matter requires, I believe, some appreciation of the salient features of its growth. It is in no sense merely the sudden inspiration of two or three individuals. It derives ultimately from influences which have a long history and affect a wide area of human interests.

At the close of the war, thoughtful persons who had had contact with the great problems of organization and administration which were involved in the prosecution of that titanic struggle, were naturally deeply impressed with the extraordinary resources of a physical and mechanical character which had been dis-

closed as being at the disposal of mankind. But still more impressive to them was the obvious lack of any corresponding knowledge and command of the purely human resources. Despite the very best efforts of thousands of intelligent and devoted persons, the number of round pegs turning up in square holes was little short of appalling, and the blunders and confusion in consequence ensuing cost many millions of dollars and many months of needless delay.

The same wasteful difficulty had already, for a long time, been recognized in industry, and after the restoration of peace there was a fresh and aggressive effort to deal more intelligently with these problems in the light of the experience gained in the war—and this both for the sake of the workers and for that of the industries themselves. Every department of life exhibited similar maladjustments and called for similar thoughtful study and search for remedies. Indeed for fifty years and more the progressive industrialization of our people, the prodigious increase of our urban populations, and the growing subserviency of man to the machine in every walk of life had created a group of poignant problems for which earnest and humane souls had vainly sought a solution—generally working with little or no scientific technique and with no fundamental apprehension of the many-sided character of the issues. The courts, the social agencies, schools, hospitals—all had the same story to tell of failure to recognize and deal effectively with existing human traits in their relation to the

\*Editorial note: We are very glad to publish this article which appeared in the *Yale Alumni Weekly*. It seems to the Committee that this movement on the part of Yale University marks a very significant trend in character education. First, because the sciences have become altogether too mechanized, and need encouragement to go deeper because of their tremendous importance to the development of character; and second, because no science working alone can possibly accomplish the results that would be possible if all sciences were brought to cooperate in the task. Of course, Yale is not working alone. Other institutions in different parts of the country are approaching the problem. The Yale approach is of such importance that it promises to challenge the attention of education more than anything else which has happened in the past five years.

social order. The great war itself sprang from the breakdown of the political and social agencies designed for the controlling of international relations. In other words, the time had obviously come for some form of human engineering such as had not previously existed. How can society deal with the problem of its own organization, so that the proportion of human happiness and satisfying accomplishment may be higher, the proportion of human suffering and failure be lowered? In one form or another this question has been put insistently and with increasing frequency to our generation. That any single sufficing answer will be found is, of course, unthinkable. That no answer to any part of the question will be found is equally unthinkable, if the forces of modern science are consciously marshalled to deal with the problem at whatever points it can be attacked. Nor should it be forgotten that human engineering, like all other sound engineering, must rest upon a solid basis of pure science.

Obviously one of the primary considerations affecting the whole situation is the need for a more penetrating and usable knowledge of human nature, that is to say, a more thoroughgoing scientific psychology, a psychology which shall seek to understand the organization and the springs of human conduct, the incidence and character of psychic disease and neuro-physiological disorder, as well as the conditions of normal health; for the most superficial contacts with the social and personal maladjustments of our time reveal many of them as dependent directly, or indirectly, upon abnormal conditions of mind and body. Even the extreme proponents of an economic diagnosis and therapy for human ills are obliged to reckon with these factors. Needless to say, difficulties of this type, as well as certain possible ameliorations of them, run out at once into education, religion, business, government—to every corner of the corporate body

of human society. Obviously therefore a concurrent and equally fundamental analysis of society itself is a *sine qua non* of any sound and inclusive treatment of the problems under consideration.

At Yale in the early '20's, we began to seek means to improve our facilities and equipment, both of men and materials, to begin an attack on certain psycho-biological problems. Our first aggressive effort was directed to securing the resources for launching work in the field of psychiatry. Despite generous preliminary support for this work coming from the General Education Board, we were obliged to postpone a serious clinical beginning for reasons which I will not pause to relate. Presently, however, the Commonwealth Fund made it possible for us to undertake an extremely interesting and fruitful attack on the general problems of mental hygiene, in which we have been able to render invaluable service, not only to our immediate academic group, but also to the general New Haven community and to several nearby cities. In 1924 the Laura Spelman Rockefeller Memorial furnished us the means to establish for a five-year experimental period a research Institute of Psychology, to which we were fortunate enough to attract several scholars of outstanding distinction. This was followed two years later by a similar generous underwriting for the promotion on a much improved scale of the clinical work carried on for many years by Dr. Gesell in the study of infantile mental and nervous development. Needless to say, there had all through this period been excellent work, both of research and teaching, going forward in many University departments whose subject matter is closely germane to the interests just named. As notable instances may be mentioned the general work in the New Haven Dispensary, in the Department of Public Health, in the Department of Pediatrics, in the School of Nursing, in the Departments of Educa-

tion and Psychology, Economics, Sociology and Government, in the Divinity School, particularly in the field of Practical Philanthropy and Education, in the Department of Industrial Engineering, Many other examples could readily be mentioned.

At about this time there began in the School of Law a very significant movement to bring much more definitely into the focus of legal studies certain problems of psychology as these affect the law, problems of economics as these are related to the whole field of trade regulation, taxation, finance, etc., and problems of government as these relate themselves to legislation, administration and the interpretations of constitutional law. This development has been accompanied by a very striking program of research into the practical procedure of the courts and into the causes and effects of business failures. In addition, researches into Connecticut problems are being carried on by the Faculty of the School of Law at the request of the judicial authorities of the State. The success already achieved by this effort to put the resources of the School at the disposal of the State, to meet its immediate and pressing requirements, has attracted wide and highly favorable attention.

It is thus easy to see that the stage was all set for undertaking a synthesis of as many as practicable of these convergent interests in a loose general organization which should render easy a fruitful contact among the men working in these neighboring fields, thus furnishing a simple and plastic mechanism whereby co-operative scientific attack could be turned on the more accessible of the urgent problems of personal and social adjustment.

Certain of the scientific forces we wished thus to employ did not exist in our Yale organization, and others that did exist were in need of a more satisfactory local habitat. Accordingly our first anxiety was to secure the resources

to command these re-enforcements of personnel and to find an appropriate home in which they, together with the men already working on our grounds in related fields, might most effectively work. It was at this point that the Rockefeller Foundation, together with the Laura Spelman Rockefeller Memorial (since fused with the Rockefeller Foundation), supported by other related gifts from the General Education Board, made the very generous appropriations which have permitted us to begin at once the execution of our general plans. And let me make it quite clear that it is only a beginning, whose final outcome we do not pretend to foresee. This may well be very different from our present anticipations. But we are confident that we are on the right track, and that if we make mistakes, as doubtless we shall, we can turn them to good account not less for others than for ourselves. Instant and striking achievements must not be anticipated, for it will require at least a year to gather and organize the staff and to erect the new structures required to house the work, after which there must inevitably be a lapse of time before tangible results begin to accrue.

Described in the broadest terms, the object of the Institute is to provide a research and teaching center for those university divisions directly concerned with the problems of man's individual and group conduct. The purpose is to correlate knowledge and co-ordinate technique in related fields that greater progress may be made in the understanding of human life from the biological, psychological and sociological viewpoints.

Of equal importance perhaps with the immediate results which may be hoped for from research, is the effect that the Institute may be expected to have upon educational methods. It is confidently anticipated that it will tend to eradicate the arbitrary distinctions now made among various branches of science and among the several professional fields

which deal with problems of human life. Specialization has in our generation often been carried to a ridiculous extreme, in no small degree justifying the jesting definition of a specialist as a man who devotes himself to learning more and more about less and less. The time has certainly come once again to attempt a fruitful synthesis of knowledge, and especially in those fields which directly affect human welfare, and so in reality are closely connected with one another.

Obviously this program involves a number of university departments, many of which have their primary connection with the Graduate School, others with Medicine, Law, Divinity, and Engineering. To illustrate some of these relations, it may be helpful (even at the risk of repeating the substance of an earlier paragraph) to cite certain of these departments and the subjects with which they deal pertinent to the general objectives of the Institute.

Anatomy and comparative anatomy are thus concerned with organic *structure* and not least with the structure of the nervous system. Physiology, including bio-chemistry, deals with certain of the *functions* of this system, and psychology too may be so regarded, although, despite the claims of an extreme behaviorism, it is also, and primarily, concerned with the psychic sides of organic life. Pathology dealing with the facts of diseased structure and function, not less than clinical medicine in all its phases, is obviously involved, the latter more particularly in the field of diagnosis, treatment and prevention of psychic disease and in the understanding of the genetics of the prenatal and other life periods. Neurology, neuro-anatomy, neuro-physiology, and neuro-pathology, specialized sub-divisions of the preceding departments, will require to be developed much more fully than at present. Economics, sociology and government deal with various of the aspects of social life and organization (e. g. the family, industry, agriculture,

political procedure, etc.), as do education, law and divinity, the latter more particularly on the side of religious education and practical philanthropy. Personnel problems are being attacked in the Department of Industrial Engineering and in the Department of Personnel Study.

All of these Departments and Schools now in existence operating effectively according to customary standards, are in accord in their desire to co-operate in the fundamental tasks to which the Institute is to be dedicated.

Among the essentials for which funds have been provided are the following:

A building to house:

- (a) Psychology in all its branches and anthropology, including the present Institute of Psychology;
- (b) Research in Child Development;
- (c) Mental Hygiene and Psychiatry;
- (d) Research in Social Science;
- (e) A library and other facilities essential for the co-operation of the staff of the Institute with groups in other portions of the campus devoted to study and education in allied fields.

The resources have also been supplied to make a satisfactory beginning in the creation of a staff to carry forward the various research undertakings indicated in the preceding paragraphs. The University already has the nucleus of a strong staff in several of these fields, but in some of them, for example psychiatry, it will be necessary to start almost from the bottom, and in all of them there is need of supplementary appointments.

For the present the Institute will be set up with a very informal overhead organization designed to guide its general policies, control its financial arrangements and transmit to the Corporation recommendations for appointments to its staff. This organization will be composed of a committee, consisting at the



outset of the Dean of the Graduate School, the Dean of the School of Medicine, the Dean of the School of Law, the Chairman of the Department of Psychology, and the Chairman of the Department of Economics, Sociology and Government, under the general chairmanship of the President of the University. The Institute staff will comprise such members of the regular University Departments and Schools as are carrying on all, or an appreciable part, of their research in the Institute. Major appointments to the Institute will follow the present procedure, to-wit, approval by a Department prior to recommendation to the Corporation. It is anticipated that the members of the staff will hold group conferences, perhaps once a week, at which time current and future research problems will be discussed. Obviously the research program of the Institute cannot be confidently set forth in advance, for many circumstances which cannot be predicted will, from time to time, affect this. Indeed, the formulation of such a program will be no small part of the initial task of the Institute.

In the first place, there will doubtless be always more or less of the individualistic research which now is carried on by the members of existing Departments. A scholar in psychology, or sociology, for example, would not be expected to interrupt, or abandon any piece of research upon which he might have embarked, simply because he became a member of the Institute. Nor would he be coercively compelled to inaugurate research which did not appeal to him, simply because it was of interest to the staff of the Institute; although, in the nature of the case, the members of the Institute will always be working in fields which are closely related to one another. But, on the other hand, it is distinctly intended to foster from the outset co-operative research in fundamental fields affecting the fuller understanding of human behavior and social organization.

Such basic research may be carried on by scholars only temporarily attached to the staff for the purpose of carrying out some specific part of such a program, or it may, and generally will, be prosecuted entirely by permanent members of the Faculty and their assistants. An illustration may be drawn from one of the first fields which it is now planned to study—the family.

Here we have one of the oldest of human institutions which, under the conditions of contemporary life, is being subjected to great strain and from which, when badly conditioned, there seem to flow many unhappy consequences affecting the life of the members as well as the society which supports them. The juvenile courts, for example, are crowded with cases of which no adequate understanding is possible without a study of the family to which the victims belong. It is already clear that many circumstances combine to create juvenile delinquency, but among them the family ranks high. A more thorough study of this matter and a more successful technique for ascertaining the causative factors, as well as an evaluation of the remedies now prescribed by the law, is indispensable, if we are to make any social progress at this point.

Again, the most superficial study of the juvenile delinquent discloses medical, psychological and psychiatric problems which can only be dealt with by a fundamental scientific study from these sides. Here at once then we have the lawyer, the sociologist, the physician and the psychologist all involved in an issue for which the family may well be taken as the center, in that the problems concerned arise within its circle, often probably because of its inner character, and to which return the disastrous consequences of a failure to solve them in advance by appropriate preventive measures.

To this example might be added many others and the limits of this particular

study on the anthropological, the economic, and the governmental side might be extended indefinitely. We shall expect to carry them as far as is scientifically practicable. For instance, we should like to study the manner in which the dominant social agencies of our time impinge on the family, influence its operation, and are in turn influenced by it. What, for example, is the consequence for family life of the organization and operation of the great basic industries? Are there factors here which are incompatible with the development of the family? Are there rational adjustments within the family itself which can be made to meet this situation? How does the educational system fit into and affect the family? Are its effects all positive and constructive, or are there some of them negative or disintegrating? How do the compulsory education laws of the various states affect families of varying economic and social status, the rural family as well as the metropolitan family? How do the hospitalization facilities of various communities, and especially of the country-side, touch the family life of the group? Are they serving their nominal function effectively, and, if not, where and how does the system break down? This list might be extended indefinitely, but these instances may serve as illustrations of the literally unlimited range of related problems demanding solution. What remedies society chooses to attempt is for its authorized representatives to decide, although the Institute will be ready and eager to be of assistance as far as possible to reputable agencies operating in the field of practical endeavor. The great and primary need of our time, which the Institute as such is set to serve, as far as it may, is a fuller and more exact knowledge of the actual facts. This is said with full knowledge and recognition of the many admirable beginnings which have been elsewhere made in attacking these problems. But there has never, to our knowl-

edge, been any such co-operative study, as is now proposed, carried on by all the important groups of sciences and technologies which are capable of contributing to a complete understanding of the situation.

Needless to say, one of the most important consequences which we hope to achieve through the operation of the Institute is the training of men in the various specialties related to human conduct and social organization. We desire to supply them with a wider and more detailed range of understanding of the complex factors which enter into their problems than has hitherto been practicable. We would thus, for example, give to our law teachers, as well as to their students, opportunity to face and study directly the more important influences which create crime, lead to disorganized social conditions and precipitate premature or ill-advised legislation. We would similarly give our medical teachers a more vivid sense of the part played by psychological and social factors in promoting and complicating disease. In the same way, too, we would attempt a broadening of the horizon of all our specialists in the fields of study related to the understanding of human nature and social welfare — physicians, lawyers, preachers, teachers, economists, psychologists, biologists, sociologists—whoever can profit by such training. Teaching will thus be no small part of the work of the Institute, but it will be teaching keyed to the ideals and processes of organized research.

We believe that in all this we are launching a great movement which is destined not only to achieve distinguished success within the walls of Yale, but also one which is reasonably certain to exercise an enduring influence upon the procedure of all institutions of higher learning and upon the thinking of men the world around who are concerned with the knowledge and control of human nature.

## WAR AND PEACE

### More About War and Peace

THE PEOPLE of the United States are responsible for so developing themselves that they can be trusted to give sound judgment on the major policies of their country. The Great War proved that most of us were not ready to render such judgment on the issues of war and peace. Religious education has as one of its profound tasks the stimulation of individuals and groups in the learnings essential to such judgment.

I wonder whether the following proposed law, and the observations of Mr. Libby on it, do not afford an opportunity for deep study and debate. Possibly this law does represent the seasoned judgment of the people of the United States. Possibly it would relegate our country into a military mediaevalism. What do you think, and what would you do about it?

Leaders in religious education not only need to think for themselves, but to stimulate those whom they serve to delve into the facts, so they may be depended upon for sound judgment. Both good judgment and some active response to the situation as it now prevails are necessary. Such a response might take the form, for example, of thoughtful, discriminating study of the facts in the war-peace issue. The study would need to be both thoughtful and discriminating, because most of the books and pamphlets on the subject are biased and therefore unreliable. Or the response might take, after such study, the form of attempting to influence representatives in Congress or state officials, to devise an educational program that would be given scientific, sustained emphasis by all agencies; to

develop a historical perspective as a corrective to much of the hasty and ill-advised advocacy of such negative programs as that outlined in the proposed law, and to face squarely the problem of re-evaluating our whole political and governmental machinery as a means of promoting peace.

J. M. Artman.

#### In the House of Representatives

May 13, 1929

Mr. James (by request of the War Department) introduced the following bill; which was referred to the Committee on Military Affairs and ordered to be printed

#### A BILL

To provide further for the national security and defense.

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,* That during any national emergency declared by Congress to exist, which in the judgment of the President demands the immediate increase of the armed forces of the United States, the President be, and he hereby is, authorized to select for induction and to induct into those forces, in accordance with this Act, such male citizens of the United States and such male persons who have, or shall have, declared their intention to become citizens of the United States as he may deem necessary: *Provided,* That no person between the ages of eighteen years and thirty years, or such other age limits as the President may fix, who may be liable to service in the public armed forces, shall be deferred from such service on account of occupation, unless, in the judgment

of the President, such deferment is necessary in the national interest.

SEC. 2. That every male person, except as hereinafter provided in this section, who shall have reached the eighteenth anniversary of the day of his birth, and who shall not have reached the forty-fifth anniversary of the day of his birth, on or before the day, or days, fixed for registration, shall be subject to registration, in accordance with regulations to be prescribed by the President; and upon proclamation by the President, or other public notice given by him, or by his direction, stating the time or times, and place or places, of such registration, it shall be the duty of all such persons, except commissioned officers, warrant officers, field clerks, pay clerks, and enlisted men of the Regular Army, the Navy, the Marine Corps, the Coast Guard, the federally recognized National Guard, the Organized Reserves, the Naval Reserve, and the Marine Corps Reserve; cadets, United States Military Academy; midshipmen, United States Naval Academy; and cadets, United States Coast Guard Academy; and diplomatic representatives, technical attachés of foreign embassies and legations, consuls general, consuls, vice consuls, and consular agents of foreign countries, residing in the United States, who are not citizens of the United States, to present themselves for and submit to registration, under the provisions of this Act: *Provided*, That the President is hereby authorized, on such subsequent dates as he may proclaim, to require every male person who may have reached the eighteenth anniversary of the day of his birth, after the date set for the first registration provided for in this Act, to present himself for and submit to registration: *Provided Further*, That such registrants shall be placed at the bottom of the list of those liable for service in the public armed forces, in the several classes to which they may be assigned:

*Provided Further*, That, in the case of temporary absence from actual place of legal residence of any person subject to registration as provided herein, such registration may be made by mail, under regulations to be prescribed by the President: *Provided Further*, That all persons registered shall be and remain subject to induction into the public armed forces of the United States, unless exempted or deferred as in this Act provided: *Provided Further*, That every person shall be deemed to have notice of the requirements of this Act, upon the publication of a proclamation, or other public notice requiring registration, given by the President, or by his direction, and any person who shall fail or refuse to present himself for registration, or to submit thereto as herein provided, shall, upon conviction in a district court of the United States having jurisdiction thereof, be punished by imprisonment for not more than . . . . . and shall upon conviction be duly registered: *And Provided Further*, That no exemption from registration shall continue after the cause therefor ceases to exist.

SEC. 3. That all persons called, ordered, or inducted into the public armed forces of the United States pursuant to this Act shall, from the date they are required by the terms of such call, order, or induction to obey the same, be subject to the laws and regulations governing that branch of the public armed forces to which they may be assigned, so far as such laws and regulations are applicable to persons whose permanent retention in the service of the United States on the active or retired list is not contemplated by existing law, and such persons shall be required to serve until six months after the emergency shall have been declared by the President to have terminated, unless sooner discharged.

Upon order of the President, any such person may be transferred, with or with-

out his consent, from that branch of the public armed forces to which assigned to any other branch of such forces: *Provided*, That any such person, when so transferred, may be tried by a court-martial of the branch of the public armed forces to which transferred for an offense previously committed against the laws of the branch of the public armed forces from which transferred.

SEC. 4. That the selective service herein provided shall be based on liability to service, in the public armed forces of the United States, of every male citizen, and every male person, residing in the United States, not an alien enemy, who has declared his intention to become a citizen, who shall have reached the eighteenth anniversary of the day of his birth, and who shall not have reached the forty-fifth anniversary of the day of his birth: *Provided*, That nothing herein contained shall be construed to prevent the voluntary induction of nondeclarant aliens.

A citizen or subject of a neutral country, who has declared his intention to become a citizen of the United States, may be relieved from liability to service in the public armed forces, only upon his making declaration, in accordance with such regulations as the President may prescribe, withdrawing his intention to become a citizen of the United States, which withdrawal shall operate and be held to cancel his declaration of intention to become a citizen of the United States, and he shall forever be debarred from becoming a citizen of the United States.

SEC. 5. That no bounty shall be paid to induce any person to enlist in or be inducted into the public armed forces of the United States: *Provided*, That the clothing and enlistment allowances now authorized by law shall not be regarded as bounties with the meaning of this section. No person liable to service in such forces shall be permitted or allowed to furnish a substitute for such service; nor

shall any substitute be received, enlisted, enrolled, or inducted into the public armed forces of the United States; and no person liable to service in such forces shall be permitted to escape such service, or to be discharged therefrom, prior to the expiration of his term of service, by the payment of money or any other valuable thing whatsoever, as consideration for his release from service in the public armed forces, or liability thereto.

SEC. 6. That the Vice President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, while holding such official positions, shall be deferred from liability to service in the public armed forces. The President may, under such regulations as he may prescribe, defer service in the public armed forces of registrants whose continued employment in any of the following occupations he deems essential to the public interest: Inferior Federal and State employees; county and municipal officers and employees; pilots; persons engaged in essential industries, including agriculture; and regularly ordained ministers of religion. He is also authorized, under such regulations as he may prescribe, to defer service in the public armed forces to those registrants in a status with respect to persons dependent upon them for support which renders their deferment advisable; and those found to be physically or morally deficient. No deferment shall continue when the cause therefor ceases to exist.

Nothing contained in this Act shall be construed to require or compel any person to serve in a combatant capacity in any of the public armed forces of the United States who is found to be a member of any well-recognized religious sect whose creed or principles forbid its members to participate in war in any form, if the conscientious holding of such belief by such person shall be established



under such regulations as the President may prescribe; but no such person shall be relieved from service in such capacity as the President may declare to be non-combatant.

SEC. 7. That quotas from the several States, Territories, the District of Columbia, or subdivisions thereof, shall be determined in proportion to the actual number of registrants liable to service in any class or classes of registrants, designated by the President as the class or classes from which personnel for service in the public armed forces shall be drawn: *Provided*, That, when ascertained, credit shall be given to each State, Territory, and the District of Columbia for the number of residents of such state, Territory, or District who are in such public armed forces as of a date to be fixed by the President, and an adjustment made in subsequent quotas. Should the President determine that the emergency is sufficiently formidable to render delay prejudicial to the national interests, he may require the quotas for the first calls to be based on an estimate, formed under his direction, of the probable number of registrants that will be found in the class or classes from which personnel liable to service in the public armed forces shall be drawn: *Provided, However*, That when the actual number of registrants liable to service in such class or classes shall have been determined, an adjustment shall be effected in subsequent quotas.

SEC. 8. That nothing in this Act shall be construed as preventing the President, when in his discretion the national interest requires it, from calling immediately for duty in the public armed forces any person subject to registration who is liable to service, however classified or wherever residing.

SEC. 9. That the President is authorized to create the necessary agencies to carry the provisions of this Act into effect, including agencies of appeal from

exemption, classification, and deferment, and the decisions of such agencies of appeal shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify, or reverse any such decision. The President is authorized to appoint and fix the compensation of the necessary officials and to formulate such rules and regulations as may be necessary to carry out the provisions of this Act. He is authorized to utilize the service of any or all departments and any or all officers or agents of the United States and of the several States, territories, and the District of Columbia and subdivisions thereof in the execution of this Act. All officers and agents of the United States and of the several States, Territories, and subdivisions thereof and of the District of Columbia and all persons designated or appointed under regulations prescribed by the President, whether such appointments are made by the President himself or under his authority, to perform any duty in the execution of this Act are hereby required to perform such duty as the President shall order or direct. All officers and agents and persons so designated or appointed shall hereby have full authority for all acts performed by them in the execution of this Act by the direction of the President. In the administration of this Act voluntary services may be accepted.

Correspondence necessary in the execution of this Act may be carried in official penalty envelopes.

SEC. 10. That any person charged, as herein provided, with the duty of carrying into effect any of the provisions of this Act, or the regulations made or directions given thereunder, who shall fail or neglect to perform such duty, and any person charged with such duty, or having and exercising any authority under said Act, regulations, or directions who shall make, or be a party to the making, of any false or incorrect regis-



tration, classification, physical examination, exemption, deferment induction, enrollment, or muster; and any person who shall make, or be a party to the making, of any false statement or certificate, as to the fitness or liability of himself or any other person for service under the provisions of this Act or regulations, or directions made pursuant thereto, or otherwise evades service in the public armed forces or any of the requirements of this Act, or who aids another to evade service in the public armed forces or any of the requirements of this Act, or of said regulations or directions, or who, in any manner shall fail or neglect fully to perform any duty required of him under or in the execution of this Act or regulations made in pursuance of this Act, shall, if not subject to military or naval law, upon conviction in the district court of the United States having jurisdiction thereof, be punished by imprisonment for not more than . . . . . and a fine of not more than \$ . . . . ., or, if subject to military or naval law, shall be tried by court-martial, and, on conviction shall suffer such punishment as a court-martial may direct. In the cases of registrants who fail to report for duty in the public armed forces as ordered, Army and Navy courts-martial shall have concurrent jurisdiction to try such registrants for offenses arising out of such failure; *Provided*, That precedence shall be given, in courts trying the same, to the trial of criminal proceedings under this Act.

SEC. 11. That the provisions of this Act, and the powers to be exercised thereunder, shall be construed liberally to effectuate the purpose thereof, the spirit always controlling the letter, and any technical deficiencies therein, or in orders or regulations thereunder, being supplied by the reasonable intendment of the Act as a whole, in the light of national needs.

SEC. 12. That all laws and parts of laws providing for any exemptions or imposing any other restrictions on liabil-

ity to service in the public armed forces or which are otherwise in conflict with the provisions of this Act, are hereby repealed.

#### Comments of Frederick J. Libby

##### WAR DEPARTMENT'S MAILED FIST FOLLOWS HARD ON KELLOGG PACT

Bill of United States Secretary of War Would Set Up Draft Boards in Peace Time, Compel Military Registration of Males of 18 to 45 Years, Imprison All Conscientious Objectors and Give President a Dictatorial Authority at His Discretion

Congressman James of Michigan on May 13 introduced into the House of Representatives a Bill "by request of the War Department" "to provide further for the national security and defense." Briefly stated, the main provisions of the Bill call for the registration, on a day or days to be proclaimed by the President, of all male citizens and applicants for citizenship between the ages of 18 and 45, unless they are already in some branch of the military or diplomatic service, and the imprisonment upon conviction in the United States District Court of all those who fail to register. Paid draft boards with the arbitrary powers of wartime are created, their decisions being final, subject only to the intervention of the President.

All Federal, State, County and municipal officers and agents are required, on penalty of fine and imprisonment, to perform any duty in execution of this Act that the President, acting presumably through the War Department, shall command and all agents are endowed with "full authority" to do whatever they think the Act permits. But to this point the Bill is dealing only with the *preparation* for an emergency.

If a national emergency should be declared by Congress to exist—not necessarily a war—those registered will be

subject to the President's orders for mobilization. If they fail to obey, they are subject to fine and imprisonment or to Court Martial. Quakers and members of other pacifist sects must serve as non-combatants.

Higher government officials, including the congressmen who have declared an emergency to exist, are exempted from serving during the emergency. Ministers of the gospel, minor officials, and persons engaged in "essential industries including agriculture" may be exempted by the President. There is no exemption

other than this on account of occupation or religious beliefs.

Finally, even when no emergency exists but when in the President's opinion the "national interest" requires, the President seems to be given power by this Act to conscript into military service any individual male between the ages of 18 and 45. This provision is negatively worded in the Act (See Section 8) but is probably made valid under Section 11 which declares that the spirit and purpose of the Act are to be made effective regardless of the letter.

## RECENT BOOKS

### AUTHORS OF BOOK REVIEWS

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*ANALYTICUS* (JAMES WATERMAN WISE), *Jews Are Like That.* (Brentano, 1928, 232 pages, \$3.50.)

The volume (by the son of the renowned Rabbi Stephen S. Wise) portrays vividly and quite accurately nine famous American Jews: Louis D. Brandeis, Henry Morgenthau, Louis Lipsky, Stephen S. Wise, Ludwig Lewisohn, Felix Adler, Aaron Sapiro, Louis Marshall, and Nathan Straus. The problem the author places before us is, what makes these outstanding Americans—Jews.

The nine Jewish leaders, eight of whom enjoy international reputations, are carefully appraised, first, and in a general way, as Americans, and then, more critically and at length, as Jews. Achievements are enumerated and evaluated. Failings are exposed and condemned. Deeply hidden motives and purposes are brought to the light of day and fearlessly but kindly analyzed. These biographical sketches—the several chapters are just that—are interesting studies in human character.

Nowhere does the author permit his private prejudices, and these are abundantly manifest, to conceal the contributions or deny the service these men have rendered to America and to Israel. Admiration, however, never precludes just criticism. Despite the boundless affection the author entertains for Nathan Straus, the "grand old man of Jewry," he wisely recognizes that "in a line of honest criticism there is an implicit homage, deeper than all the eloquence of unconsidered praise." A more telling instance of the author's effort at fairness and justice is his reverential tribute to Dr. Felix Adler, even though Jews who

hold membership in the Society of Ethical Culture call forth his contempt and derision.

The task of passing judgment on such outstanding American Jews is sufficient to challenge the most gifted. It is executed with singular courage and with generous sympathy. The essential Jewishness of these characters is clearly and simply set forth. At the conclusion of the volume it becomes evident why these great men are Jews.

The style is lucid, delightful, and at times, epigrammatic. The volume makes extremely interesting reading, and for one not acquainted with Jewish life, will prove most profitable. —*Theodore M. Lewis.*

BAIN, WINIFRED E., *An Analytical Study of Teaching in Nursery School, Kindergarten, and First Grade. Contributions to Education, No. 332. (Bureau of Publications, Teachers College, Columbia University, 1928, 130 pages.)*

A rating scale makes possible the construction of a graphic profile showing the general type of work done by a given teacher, her strong and weak points. The scale contains twenty-eight items, which were collected from observation of teachers. They were chosen as being the concrete expressions of generally accepted educational principles. Under each item are five subheads, and the teacher is rated on her use or omission of these practices. The subjects for rating are illustrated in an attempt to make the device objective. It was discovered in the course of the study that to give valid results, raters require training in the use of the scale.

Most of the rating scales and activity analyses devised have been for teachers or for industrial workers. An activity analysis has been made for the Y. M. C. A. secretary. The activities of the minister, the Sunday school superintendent, the religious teacher, the club leader await analysis.—*Ruth Shonle Cavan.*

BERNARD, J. H., *A Critical and Exegetical Commentary on the Gospel of St. John. (Scribners, 1929, 2 vols., 740 pages, \$9.00.)*

Of all the writings of the New Testament the Gospels have up to the present time received the least adequate treatment in commentaries that are really on a level with the great wealth of historical research which has been devoted in recent decades to the history of early Christianity and the religious and social world out of which it arose. For that reason one watches with interest the appearance of a work such as Archbishop Bernard's commentary. Students have been in great need of a commentary that would gather up the results of research on this Gospel. On this very point of recent researches into the Hellenistic background of the Fourth Gospel, however, one will be disappointed in this new commentary.

The thought of the Fourth Gospel, although written by the Elder of Ephesus, is the thought really of John the apostle, who himself wrote the Revelation. So the Jewish background is

an adequate explanation of the thought of the Gospel, and the religious philosophies and popular sacramental religious thought and practices of the Greek world where the Gospel was written have not left their influence in the conception of the Christ, his message, his deeds, here presented. On the question of miracles it is suggested that any one who believes that Jesus himself rose from the dead will have no difficulty in accepting as historical the deeds attributed to Jesus in the Fourth Gospel, which, of course, means that one can only read John properly when one begins with the theological presupposition which this Gospel is written to produce.

Aside from these two criticisms relative to the Hellenistic features of the Johannine thought and the theological presupposition of the method employed, this commentary is of a very high order. It shows great erudition in its use of early literature bearing on the Johannine problems of a literary nature, is written in a pleasing, direct, comprehensible style, and will be useful both to beginners and scholars.—*Selby Vernon McCasland.*

BOORMAN, W. RYLAND, *Developing Personality in Boys. (Macmillan, 1929, 257 pages, \$2.50.)*

Every worker with boys is faced with tremendous problems as the bundle of nervous energy known as a boy reveals itself to him. There are the problems of sex and school and home and church, to mention the most important. To have the boy helped by an understanding soul is the purpose of this volume. The author, a Y. M. C. A. executive, has drawn freely upon a varied literature for his material.

All of us, from childhood on, are faced with the problems of adjustment to our environment. The infant begins his struggles when he cries and an adoring mother picks him up. The issue becomes more complex when the boy goes to school and makes friends or when he becomes part of a group and is chosen pitcher of the ball team, or when he attends church. Then he may have as many personalities as he has roles to fill. If there be a thorough integration of personality, it is well; if not, the boy may become confused and with fault-finding is apt to go to pieces. If his environment is not interpreted to him in terms of social values, he may lay the foundation of a lifetime of neuroticism and unhappiness. The tools the worker may use to assist the boy are the power of suggestions, imagination and wishes. This is no mean task, with individual differences taken into account, and the worker must be careful not to overdevelop some boys and underdevelop others.

Of course, it is difficult to write an original book on this subject. There does appear to be too much reliance upon ideas which have been stated frequently. As a handbook it has merit.—*Gilbert Harris.*

CHAPIN, HENRY DWIGHT, *Heredity and Child Culture. (Dutton, 1928, 269 pages, \$2.50.)*

A pediatrician has given us a survey of mod-

ern child culture, embodying the temperate conclusions of a man of wide observation, sympathetic experience, extensive reading and practical judgment. The result is a compact manual written in sinewy sentences, without any superfluous phrases, covering the most important aspects of the subject. By his concise phrases, happy citation of authorities, and admirable sense of proportion, Dr. Chapin has succeeded in covering in very brief compass the practical import of many fields of modern experiment in a manner at once instructive and entertaining.

The treatise richly deserves its good bibliographies, comprehensive index, and commendatory introduction by Professor Henry Fairfield Osborn.—*Charles Parker Connolly.*

DESCOEUDRES, ALICE, *The Education of Mentally Defective Children.* (Heath, 1929, 312 pages, \$2.00.)

The place of religious education in the lives of mentally defective children is one of the pursuant problems that can neither be downed nor answered. This book is concerned with a program to enable the unfortunates to live as happy and as useful lives as possible. The major part of the volume is concerned with such things as physical training, handwork, speech, and the elementary subjects of a school.

The chapter on Moral Training has suggestions which are helpful to anyone who is concerned with character education. There are suggestions from the treatment of these children which are helpful in dealing with questions of normal children.—*F. G. Ward.*

DIMOCK, HEDLEY S. and HENDRY, CHARLES E., *Camping and Character.* (Association, 1929, 361 pages, \$3.50.)

The authors of this book had the inestimable privilege of five years' use of Camp Ahmek (Algonquin Park, Canada) as a laboratory for studying from life the various theories and methods of character education.

Camp Ahmek is a private venture. Yet its owners and directors have frankly dedicated it to, *first*, personality and character development of boy campers; *second*, experimentation in character education; and, *third*, discovery of the best philosophy and methods by which to realize the highest personality in the boys who share in its life.

The book is a description of the various educational theories and methods; the reasons for the adoption of certain theories and methods rather than others; the uses made of tests, measurements, character studies, and other means to check results; as well as frank statements of difficulties with unsolved problems, and of questions requiring further scientific study. One very noteworthy feature is the splendid bibliography, which is classified about each of the key problems treated in the book.

The Camp Ahmek directors hold that "the curriculum is identified with the total process of living at the camp rather than with the organized and directed activities which we usually think of as program. The whole life of

the camp is the curriculum. Education is conceived as a series of activities, adjustments, relationships, and attitudes which make up the camper's daily experience." Character is thus thought of as indigenous in these life activities rather than as codes imposed upon life.

The book describes and evaluates the efforts of the directors in making the experience of camping an educative one with the emphasis ever upon the higher values possible within the process, that is, character outcomes. It will be of great value to those searching for help in making life itself the central purpose of learning. The typical problem cases presented in Chapter Nine together with the diagnoses of attempted treatments reveal educational theory in operation. Similar case studies of leadership and leadership development, again in terms of the concrete situations involved, make a significant contribution to the problem of leadership training. It makes plain that leaders who make life itself educative require different training than those who are purveyors of subjects.

The book is the most scientific and far-reaching that has yet appeared in its field. It is more than a theory on camping, it is rather a critique of current educational theory and method through actual long time experimentation in the controlled conditions afforded by the summer camp. This is a book to be read not merely by campers but by all those bothered by the problem of character education.—*J. M. Artman.*

EASTMAN, FRED, *Pursuit of the Flying Baby.* (Willett, Clark, and Colby, 1928, 237 pages, \$2.00.)

Every parent who reads aloud to children should hasten to assemble an easy chair, the necessary child or two, and Fred Eastman's *Pursuit of the Flying Baby.* It is one of the rare stories of adventure which a child follows with objective joy while his parent chuckles over its delightful implications. Already it has become a family book in our household. We have learned the difference between the kind of wishes where "you lie on your back in the grass and look up at the sky and wish for a dog" and the kind where "you build a dog house and wish for a dog to fill it as you hammer the last nail." We understand how it is that "a little boy who weaves for himself a cross and grumpy soul will have a dog with a soul like that. Like boy, like dog." We rush gaily into the Land of Bedtime Stories with our friend Philo, but we know we must combat our enemy Phobus. We share Goldy Locks' feminine trepidation as she searches for a sale in the Land of Toys. Holidays are never the same after we have spent an hour in the Land of Holidays. No parent is thoroughly educated until he has wandered through the Land of Obedient Adults—and made notes. The sky is a very friendly canopy after a child has sat on the crescent with the Man in the Moon and drunk from the Little Dipper.

The illustrations are not the least of the charms of the book. "Regina and Ludwig"

have caught the spirit of the adventure. It is a very energetic and lifelike Willie who orders the troops about and prepares to give Phobus "a sock on the nose." But there is imagination and delicacy of touch in the tree whose leaves are snow crystals, and the sleepy little fairies who "can be seen bidding good night to the sun and wishing him good luck on his journey."—*Marguerite Harmon Bro.*

ELLIOTT, GRACE LOUCKS, and BONE, HARRY, *The Sex Life of Youth.* (Association Press, 1929, 146 pages.)

The persistence with which young people's conferences raise the question of sex led to the appointment of a commission by the Council of Christian Associations, whose task it was to compile and coordinate material on sex problems and policies of young people. The book is written with entire frankness and with recognition of sex as a natural urge and of such practices as petting, auto-erotism, and birth control, which are all too often omitted from books for young people. Such matters as how to choose a mate, what relations to maintain during engagement, and when to marry are discussed. A brief final chapter discusses religious ideals.

One criticism seems justified. Certain technical terms and phrases are used without adequate definition, and certain aspects of sex referred to without adequate explanation in a book to be put into the hands of young people. The unsophisticated young person (and non-urban young people are not wholly sophisticated) will undoubtedly be mystified and made curious by these terms and references which assume a knowledge of sex more complete than many young people have.—*Ruth Shonle Cavan.*

GOSSIP, ARTHUR JOHN, *The Hero in Thy Soul.* (Harper, 1929, 267 pages, \$2.50.)

Dr. Gossip is a preacher of great sermons. This volume proves it. He uses an older, quite English technique, but his themes and his treatment are for the ordinary man and woman caught in the midst of oppressive days and nights of doubt. He seems to belong to no school of thought, except the school of Christ. He seems immune to mere cleverness of doctrine. It is refreshing these days to hear someone preaching who does not assume that religion is on a serious defensive; who is not obsequiously apologetic in a world of science; who understands the human values involved in a strange interlude called life and who speaks in behalf of God in the midst of the tragic scene in which life is inevitably established. "Live life gallantly," says Gossip in reply to the pagan's "Live life dangerously."

Anyone wanting good sermonic literature dealing with living normal experiences will find this volume of sermons greatly satisfying. One goes far to read better sermons than, "But When Life Tumbles In, What Then?" "The Romance of Religion," "God and the Ordinary Man."—*Ralph Marshall Davis.*

GRAY, WILLIAM S., and MUNROE, RUTH, *The Reading Interests and Habits of Adults.* (Macmillan, 1929, 305 pages, \$3.50.)

This is one of the studies in connection with the general effort which the Carnegie Corporation of New York and the American Association for Adult Education are making toward the improved education of adults in the United States. The general problem which was set up was "to discover what is in the experience of some persons which causes them to acquire and continue desirable habits of reading and what is lacking from the experience of others which leaves them without such habits." The foundation work of the study is made up of the results of case studies and the detailed report of extensive studies of individuals and of communities. The general studies are as widely scattered geographically and in their interests, for example, as Kentucky and California. The seventy-three tables give in concise manner the results of investigations which cover a wide range of topics. Newspaper reading, the circulation of magazines, and the values of books that are read furnish the captions for many of the inquiries. Quotations from concluding statements will give one a quick insight into the value of the book.

"Studies of the causes of differences in the reading proclivities of people in different communities show that there is close relationship between the amount read and such factors as the general level of intelligence of the citizens of a community, the extent of literacy, the efficiency of the schools, the accessibility of library materials, and the amount of productivity of the community as measured by the agricultural and manufactured goods produced. There is need of additional studies to determine other factors and conditions that influence reading habits in different communities. The fact that the effectiveness of schools and the accessibility of books rank high in the studies reported is significant. It indicates that communities which now rank low in reading habits may do much to improve conditions in the future by taking at least two steps: first, provide good schools which will develop habits of intelligent reading and cultivate strong motives for and permanent interests in reading; and second, provide adequate library facilities which will enable young people and adults to continue to read and study after they leave school and to find recreation and pleasure in reading.

"The explanation for the status of reading in a community is often found in information relating to its history, the character of its people, and their attitudes, beliefs and ideals. An intelligent program of adult education in any community must be based on a clear understanding of such facts and influences. Not infrequently, efforts to modify the attitudes of a community may be of far greater immediate significance than the correction of specific reading defects. Three attitudes which often need cultivation, as pointed out by Wilson, relate to education, the use of books, and the nature of libraries. Education should be con-



ceived more and more as a life process, extending for everyone long after school and college days are over. Books and reading material must be recognized as essential in the work and recreational activities of all young people and adults rather than for special groups or classes. Libraries must be conceived as effective educational agencies designed to meet the needs of all types of people as well as an unfailing source of pleasure and inspiration."

Significant findings of the book in reference to the reading habits of children as they have a bearing upon religious education are as follows:

"The first is that the reading interests of boys and girls increase rapidly until twelve or fourteen years of age. Beyond that period two tendencies are observed. The one is for young people under the right kind of home and school influence to continue desirable reading habits; the other is for young people both in and out of school to discontinue reading because of the prominence of other interests and activities. The period from twelve to sixteen is recognized both in this country and abroad as a critical period in the development of desirable reading interests that persist.

"A second general fact is that children and young people are not receiving adequate direction with respect to newspaper and magazine reading. Studies show that very little provision of suitable magazines is made in most elementary and secondary schools and that only a limited amount of guidance in reading them is provided. To a very large extent children read the newspapers and magazines that are found on the library table at home or that are secured from the news stands or from friends. Studies made of these magazines reveal the fact that they are undesirable in a surprisingly large number of cases. Vigorous campaigns are needed to help educate parents concerning the merits of different types of magazines and to awaken school authorities and teachers to the urgent need of providing suitable magazines for use in schools and of giving instruction concerning their relative value and use.

"A third fact is that few children's books are found in the home today. The tendency to reduce the size of apartments in centers of population will result soon in eliminating practically all books from many homes. If children are to acquire permanent interest in reading books, schools and libraries must provide a rich variety of interesting, attractive books for them to read, and also comfortable and well-lighted rooms in which to read."

The conclusive paragraph of the book is a fitting summary.

"The fact should be emphasized in closing that society faces a dual problem today in cultivating desirable reading habits. The one is to improve the reading habits and to elevate the tastes of the present generation of adults. The second is to develop today reading interests and habits among children and young

people that will insure a generation of intelligent, discriminating readers tomorrow. From the point of view of those interested in adult education, the first of these problems seems the more immediate and urgent; the second, however, is the more fundamental and must be effectively solved today if an increasing proportion of adults in the future have desirable reading habits."—F. G. Ward.

GRUENING, ERNEST, *Mexico and Its Heritage*. (Century, 1928, 728 pages, \$6.00.)

This book has been described by many reviewers as the best recent book on Mexico. It clearly merits this appreciation. Written by Mr. Gruening from first-hand acquaintance with the country and people, based upon primary sources in almost every chapter, and characterized by a sense of discernment and perspective, the book shows that its author has selected the important items and given to each its proper place. It is calculated quite thoroughly to acquaint one with present day Mexico. It opens with a discussion of the historical background, and gives a clear understanding of the Spanish heritage and of its colorful blending of church, state, and semi-feudal economic organization. The revolution following the Diaz administration is set out in bold lines. The struggle between the Roman Church and the revolutionists from the days of Madero is clearly and, I think, impartially pictured.

The chapter on education is one of the most interesting and worthwhile. The establishment by the Calles administration of eight large schools of a new character in Mexico City, of seven great agricultural schools, of new art schools in the Federal District, and of almost four thousand rural schools throughout Mexico, is told at some length.

Religious educationalists will be interested in the attempt to separate completely religious services of every kind from education. The insistence that in all schools, public and private, there shall be no religious instruction given in the primary grades, will give rise to questioning among those who are pressing for the recognition of the place of religion in education in the United States.

It is probable that no more complete book on the Mexican situation will appear in another five years.—W. D. Schermerhorn.

HARTLEY, ROLAND E. and POWER, CAROLINE M., *Short Plays From Great Stories* (Macmillan, 1928, 230 pages, \$1.20).

As the preface states "this book of *Short Plays From Great Stories* is intended for use in the high school in connection with the study of the short story and drama." The stories are selected with discrimination; "Two of Them," by James M. Barrie, "Rip Van Winkle" by Washington Irving, "The Outcast of Poker Flat," by Bret Harte, "Mateo Falcone" by Prosper Merimee, and a dozen others of equal note and interest. As model one act plays the collection may leave something to be desired; it is very difficult to make the shift from the



narrative to the dramatic form. But the plays do reproduce to an amazing degree the tone and effect of the stories chosen, and give the students a deeper appreciation of the characters presented.

The chapters following the plays are significant for the teacher of drama. "Suggestions for Study" is a very readable introduction to the study of dramatic technique. The student becomes acquainted with the difficulties of the one act play—compact structure, foreshortening of events, speed of development, rapid dialogue, limited scene and climax. The chapter lacks some emphasis upon the absolute necessity of a student's making an outline of his play before he proceeds with the dialogue. Surely this fundamental aspect of play writing, whether of the original drama or the drama adapted from the story, might well have been stressed. Outline is the one indispensable element in the craft of play writing by the student dramatist. It would logically follow the discussion of selecting from the story events necessary to the drama. The authors suggest an interesting list of stories for further adaptation.

The notes on production are practical for the novice. In fact, any teacher who really cared to bring drama within the experience of high school students might take this book in hand and proceed with assurance. The authors very evidently have learned the advantages of simplicity in dealing with amateurs. They treat the many phases of drama production with this same simplicity and directness which inspires the reader to proceed on the high road to drama no matter how meager his resources may be.

There is no special or organic need for the chapter on the Little Theater in a book dealing with short plays adapted from great stories. But no doubt the compact survey of the growth of the Little Theaters which the authors present would be stimulating to student producers. The chapter breathes the spirit of achievement.

One of the most commendable chapters in the book is the bibliography. The books cited have been chosen with discrimination. A teacher would be safe—and indeed fortunate—in following the bibliography in assembling the nucleus of a drama library.—*Marguerite Harmon Bro.*

INGE, WILLIAM R., *Labels and Libels.* (Harper, 1920, 262 pages, \$2.00.)

Many quotable phrases and epigrammatic sentences stand out on the pages of this volume, of which the following are samples: "spiritual poison gas" as a synonym for stored up hatred; "indelible taint of fierce bigotry" as "the pernicious effect of educating a people in the way it should not go"; "In the chambers where good men pray, Christendom has never been divided"; "Intellectual disagreements seldom generate heat unless there are very unintellectual prejudices behind them"; "The price which has to be paid for organized and military efficiency in religion is much too high."

In ten short chapters entitled "prognostications" the author takes up a variety of topics with the avowed object of guessing "what is likely to happen without a predisposition either to optimism or pessimism." After dismissing "vulgar optimism" as "treason against hope," he says, "on the whole I shall lean towards the belief that the better side will not fail." He calls Catholicism a "very successful system of mind cure" and Christian Science is "religion based on belief in the sovereign efficacy of make believe," which has affinities with what he labels "the gospel according to Uncle Sam." This book is both interesting and profitable reading.—*Willis L. Goldsmith.*

LATOURETTE, KENNETH S., *A History of Christian Missions in China.* (Macmillan, 1929, 930 pages, \$5.00.)

This book by Professor Latourette of Yale University has at once secured approval of the leading authorities on things Chinese. Such scholars as F. W. Williams, Professor Lewis Hodous, Dr. A. L. Warnshuis and Dr. Harlan P. Beach are agreed that here we have a most satisfactory story of missions in China, and one which has taken to account all those various factors, political, economic, intellectual, and religious, which have helped shape the enterprise. The book is all one could desire in its mechanical form, having an elaborate bibliography, a complete index, and accurate and abundant marginal and footnote material.

At least three unusual features characterize this volume. One is the fact that it contains a sympathetic and somewhat adequate study of the Roman Catholic mission in China. No Protestant hitherto has been able to do this. A second feature is his study not only of the progress of Christianity in China, but of its methods, and its relations with political, cultural, and economic contemporary movements. A third feature is his very careful study of the development of education, both that of Christian forces in China and of the present day Chinese independent and government schools.

Some day someone who has use of the Chinese language and capacity for research will build upon the beginnings here made by Professor Latourette and will give us a monograph on the development of a technique in religious and character education in China. Evidently the Chinese are determined upon two things: first, that education shall be more fully Chinese, and second, that it shall contribute to the development both of the national stability and the moral character of its people.

This book is simply indispensable to those who would know things Chinese.—*W. D. Schermerhorn.*

LOGAN, GEORGE BRYAN, JR., *Liberty in the Modern World.* (University of North Carolina Press, 1928, 142 pages, \$2.00.)

With a historic grasp broad and flexible enough to be concisely comprehensive and firm enough to be practically philosophical the author has traced the main currents of social and in-

stitutional organizations in western life since the middle ages. Thus we see "as a subject man has won his release from custom and personal law; as a churchman, from superstition and clerical domination; as a citizen, from the tyranny of monarchs and political systems; and now, as a producer of goods, man is feeling his way to the mastery of the industrial machine as his ancestors mastered the repressive conditions of their environment." This latest liberation will demand genuine industrial democracy.

In the final chapters he suggests some of the implications of the scientific achievements of the humanistic spirit and of modern religion. By a happy blending of literary style, historic background, and practical idealism, Mr. Logan has given to the idea of liberty that humanistic and sacred connotation it deserves.—*Charles Parker Connolly.*

LONG, J. C., Bryan, *The Great Commoner.* (Appleton, 1928, 422 pages, \$3.50.)

A most interesting and fair story of the remarkable silver tongued orator of the Platte. If anyone wants an interesting and well written story of American history for the past forty years here is the book, and along with it the story of a great personality. The more one reads about Mr. Bryan the more he is mystified by his personality. He seems a strange combination of nobility and grandeur, a chautauqua entertainer and political spellbinder. But he was a leader and a seer. He had the rarest wit and the sublimest courage that has ever been seen in American politics. To read this book is to revise many of our opinions of the Great Commoner. The book is well written, sane, and sincere.—*V. T. Wood.*

MACWILLIAM, J., *A Criticism of the Philosophy of Bergson.* (Clark 332 pages.)

This is a work by a clergyman who feels that the errors of Bergson and Naturalism in general should be exposed. He is fearful that Bergson admits the validity of the natural sciences when he delivers us over to the aimless drift of natural evolution for direction and guidance. He is concerned to rehabilitate the doctrine of immediate consciousness in the form of intuition, since he is convinced that we can know anything only by intuiting it as a form or agent of universal mind. He regards reality as complete, as something that does not need to be realized. The work is an apologetic and will have little interest for those religious educators who regard their task as a cooperative quest of, and achievement in the values of living.

I hardly think that the work is worth noticing in this Journal. It certainly has no value for the modern educator. It is an apologetic and even the subject is threadbare, for Bergson at present is decidedly out of the limelight.—*John Brogren.*

MALINOWSKI, BRONISLAW, *The Father in Primitive Psychology.* (Norton, 1928, 95 pages, \$1.00.)

Anthropology has made some very significant contributions to a more adequate understanding of the origins of religious ideas and forms, as well as the group nature of morals, magic in religion, and methods of religious training. However, this particular volume adds little insight along any of these lines.

The author spent five years in the South Sea Islands. He has an accurate knowledge of sex morals among the natives in the Trobriand Islands, without a doubt. His research revealed a "matrilineal society, where descent, kinship, and all social relations are reckoned by the mother only." The father is looked upon largely as an outsider.

Much of the book deals with the reactions of the natives to missionaries and others who have been trying to correct the false biological notions of these people regarding conception and childbirth. This tribe believes that the sex relation between men and women has nothing to do with pregnancy. It is "blood on the head of the mother that makes the child." "The spirits bring the infant at night time." The material is presented clearly, and the reasoning which follows indicates that the author is a capable anthropologist.—*W. Ryland Boorman.*

MAY, HERBERT L. and PETGEN, DOROTHY, *Leisure and Its Use.* (Barnes, 1928, 268 pages, \$2.00.)

The exodus of summer travelers to Europe is well under way. Those who are not in this fortunate group can compensate, in part, by substituting this excellent survey of the use of leisure. The description of how various European countries are dealing with their leisure problem, since the growing popularity of the shorter working day, is presented in a thorough and interesting manner. In the main, the authors give evidence of an unusual understanding of leisure in relation to the economic and cultural peculiarities of each country.

In the main, this book avoids comparisons of one country with another. It describes conditions and relates how each country seeks to deal with them. It states facts and permits readers to draw their own conclusions. It helps one to consider certain phases of the leisure time problem in the United States with some objectivity.

Readers of this book may look for help on such questions as these: Do Europeans utilize their leisure more effectively than Americans? To what extent do the leisure time activities of youth prepare individuals for the use of leisure when they become adults? What should be classed as "good" or "bad" uses of leisure? To what extent does "all American recreation suggest a kindergarten?" Obviously, students of leisure time in this country can learn much from this detailed survey of the utilization of leisure in Germany, Denmark, and other European countries.

The publishers of this book have made consistent contributions in the field of leisure and recreation. Not only in this book, but through such other volumes as *The Theory and Practice of Play*, *A Handbook of Extra Curricular Activities in the High School*, *The Organization and Administration of Playgrounds*, and a wide variety of materials on pageantry.—*W. Ryland Boorman.*

NEARING, SCOTT, *Black America.* (*Vanguard*, 1929, 275 pages, \$3.00.)

Into the ever rising tide of books about Negroes and by Negroes, Professor Scott Nearing has thrown his *Black America*. It will cause more than a passing ripple, for it is decidedly different from the general trend of literature about the Negro. "*Black America* deals with the American Negro, not as a 'social problem' but as an oppressed race." This book discloses the high cost of being black. It is not calculated to win a wide spread popularity. It is too true. There are groups, no doubt, that will pronounce it radical. Perhaps they will say that the author is seeking to stir a docile and complacent race to sedition and rebellion. They will lift up their hands in holy horror, and cry, away with the iconoclast!

While Professor Nearing breaks away from the beaten paths, he is sure of his ground. He does not essay to give expression to his own opinions; rather he has collected plain unadorned facts and verities, buttressed by 159 pictures. All of this assembled material is more or less known by many Negroes and a few Nordics. The author merely presents the facts as he sees them. The public is allowed to draw its own conclusion.

There is a bit of irony in the introduction of the book: "'All men are born equal'; declared the founders of the Republic on July 4, 1776; 'Government of the people, by the people, for the people,' promised Abraham Lincoln. . . . If declarations and professions could give liberty and self determination, the United States would be a free country."

The book calls attention to the fact that the United States is the only country among the great modern empires that has a subject race within the homeland—a subject race of more than twelve million Negroes. There strides through the pages of the book indignities upon indignities, atrocities upon atrocities, that have been heaped upon this subject race. It is enough to bring a sense of penitent shame and sorrow to the heart of the Christian world.

The treatise falls into three main divisions. The first is Man Stealing. This tells of the slave trade, how it was organized and put on a profitable basis by the white man. The story takes you to 1863 and the 4,500,000 Negroes in America at Emancipation.

The second division deals with the Negro as an oppressed group: Negroes on the Land; Negroes in Industrial Centers; Keeping Negroes in Their Place. Here is an arresting paragraph: "The black worker of the South

does not own his own country. He does not even share with his Northern fellowworker the illusion of running it. He merely lives in it, conforms to the social standards set up by his white masters and performs its heaviest labor. Millions of toiling black exploited men and women and children have been the basis of Southern prosperity for more than one hundred years, as they are the basis of Southern prosperity today." If the veracity of this statement is questioned, study the system of tenantry in the South in its relation to the Negro.

Part three deals with Negro struggles for freedom. Some of the distinctive achievements of the Negro are noted. Here are pictures of some Negroes who have won distinction in their respective field. The closing pages of the book contain some worthwhile statistics, an excellent bibliography, and an index.—*A. H. George.*

OSGOOD, PHILLIPS ENDICOTT, *Pulpit Dramas.* (*Harper*, 1929, 191 pages, \$1.75.)

These dramas form a sizable volume worthy to take its place beside that increasing new dramatic literature to be used by the church for religious purposes. The author emphasizes the fact that they are pulpit dramas and are offered in lieu of the homiletical element of the worship service. To do this the young people are to cooperate with the minister in supplying "different" matter, especially for a Sunday evening service. This cooperation in and of itself is one realizable asset of the program.

Eleven minor though important biblical characters are called upon. Good historical perspective is maintained and an unusual sympathy is noted. There is no writing down, yet the work is simple enough for any group to use. About fifteen minutes are consumed in each presentation. Apart from the dramatic value the book makes good reading and a young people's society or a church school class could use it as a basis for a discussion hour.—*Ralph Marshall Davis.*

ROBINSON, D. S., *An Anthology of Recent Philosophy.* (*Crowell*, 1929, 662 pages, \$4.00.)

For an ever increasing number of people theology is becoming superfluous. The recent wide sale of popular treatments of philosophy may be cited as one of the indications of this trend. Such works have in the main been more interesting and biographical than vitally helpful to the person or group desirous of such an understanding of philosophy as might contribute to a sense of poise and rational at-homeness in the universe.

The work under consideration is free from such defects. The compiler has arranged selections from modern thinkers about such problems as are of interest to the man of ordinary mental curiosity. These essays are brief and interesting. Each is prefaced by a short analysis of the content, and is followed by questions provocative of thought and dis-

cussion. They are chosen from among some sixty or more modern thinkers, each of whom is given a short biographical treatment near the close of the volume.

About sixty pages are given over to orientation in philosophy and the balance of the material is arranged under the dominant systems of thought. In round numbers one hundred and eighty pages are devoted to Idealism, one hundred and fifty to Realism, one hundred and twenty to Pragmatism, and seventy pages to other philosophies. Possibly this distribution of space represents the compiler's valuation of the various systems. Within each system the material is arranged about such problems as those of knowledge and existence, truth and error, body and mind, and theories of value. A study of the volume should throw light upon our present conflict of ideals and mediate a poise of personality through a mental at-home-ness in the universe for those to whom the old categories are meaningless. It is an excellent treatise for personal or group use, both from the point of view of the material and the mechanics of presentation.—*John Brogden.*

ROWE, HENRY KALLOCH, *The History of Religion in the United States.* (Macmillan, 1928, 213 pages, \$1.75.)

This book first appeared in 1924 and at that time it received favorable attention, and undoubtedly has had a considerable use. It now appears in a new printing, though, as far as this reviewer is able to discern, there has been no revision.

The book is an attempt at interpretation rather than a factual presentation of the religious history of the United States. In fact, the author takes for granted a large factual background on the part of the reader—an expression of confidence in the intelligence of the average reader, which, I must confess, I have not found to be justified by the facts. The book is full of sweeping generalizations, most of which seem quite sound. Few if any of the great personalities in the history of American Christianity stand out clearly. This is unfortunate in a book of this kind. The book reads easily, but because there are so few clear cut facts presented, one finds it hard to retain.

The key to the author's interpretation may be given in his own words: "The significance of religion in American History has been its gradual emancipation from the institutionalism and tradition of the Old World."—*W. W. Sweet.*

#### RUSSIA

BALDWIN, ROGER, *Civil Liberties in Russia.* 1928, 272 pages.

BRAILSFORD, H. N., *How the Soviets Work.* 1927, 169 pages.

DUNN, ROBERT W., *Soviet Trade Unions.* 1928, 238 pages.

HAINES, ANNA J., *Health Work in Soviet Russia.* 1928, 177 pages.

HECKER, JULIUS F., *Religion Under the Soviets.* 1927, 207 pages.

SMITH, JESSICA, *Woman in Soviet Russia.* 1928, 216 pages.

WILSON, LUCY L. W., *New Schools in Russia.* 1928, 230 pages.

(Above all published by Vanguard Press, 50c each.)

You may have heard it said that this is the day of mass production. Seven books for one review! Seven, indeed, is our record number for wholesale murder in Chicago. But that seven was slain with a machine gun and followed by a rapid get-away. The trouble is I have wanted to read these books as well as review them.

This is the last and larger group of a dozen small books published within the last year and a half under the editorship of Jerome Davis of Yale University. In his general introduction, Professor Davis writes, "The present series is designed to meet the need for reliable, accurate information on the major aspects of present-day Russia."

I happen to know that the authors' instructions were to write books for the man on the street who wants to know about Russia, to write fairly, objectively, accurately,—and painstakingly to avoid opinions. The reader will find this spirit running through the whole series with more or less success.

John Dewey found that what he felt in Russia was more important than what he saw, and no writer, however careful, is able to prevent some emotional reaction to what he sees there creeping into his text. The editor was probably asking too much, but he got much. Certainly I know of no group of books or reports which offers more concrete information of a reliable nature on such a variety of aspects of the new Russia, in such convenient and palatable form, as these little books. The very variety of their authorship assures the sort of appraisal the fairminded reader is seeking—British journalist, American Quaker nurse, a preacher, a teacher, an American trade unionist trained in research, a young woman who knows the struggle for woman's emancipation from early participation in the cause of women in this country, a doughty champion of freedom in free America.

It would be much less than fair to pay each book the scant respect possible in a brief paragraph. Each book deserves its own review. But the whole group is bound together, in spite of the variety of the subjects, by the recurrent theme of a new and startling philosophy and practice. This philosophy once understood, the reader may not approve, but he can explain most of what he finds in Russia today. Quite simply stated, this underlying phenomenon is the fact that the government of Russia is a workers' government, and, as far as possible, a socialist government. The revolutionary implications of this simple statement are apparent in every one of these books.

Politically, Mr. Brailsford shows how the dictatorship, frankly avowed, rests firmly upon the broad base of factory councils of workers

and village groups of poor peasants; a real democracy, strictly confined to the working groups, and growing out of a long underground struggle against iniquitous injustice and suppression.

Julius Hecker, with a truly German mind for research and an acquaintance with religious movements in Russia unequalled by any other foreigner, traces the present well known attitude of the Communists toward religion and the church back to the ancient function of the Russian hierarchy of acting as an arm of the autocracy to keep the workers and peasants in ignorance and superstition. He ends by predicting a real place for religion in the new Russia if it can be based on the simplicities of the Christian life and spirit.

Jessica Smith finds women all the way from the veiled harems of Turkestan to the universities of Moscow, raised at one stroke of this new philosophy, in theory at least, from the status of a beast of burden and plaything of men to that of full fledged members of the great family of workers.

The schools, likewise, Miss Wilson shows us, are founded pedagogically upon the most advanced western theories of education with an end not designed to produce dilettantes of "culture," but skillful workers, intelligently integrated in a productive society. And the trade unions, not craft unions let us note, have an increasing real part in every industry in the actual management of the plan and are, perhaps, the most vocal section of workers in the shaping of the policies of the government at large.

Or, in the light of recent developments in Chicago's medical circles, where an eminent and public minded physician has been expelled from the city medical society because of his connections with a public health institute, consider Anna Haines' story of the herculean struggles and significant successes of Russia's health department, based on the fundamental principle that the health of a whole nation, of many nations, indeed, is the business of the government, and that every worker in the broad land is entitled to medical and hospital care—free of charge!

And finally, let Roger Baldwin introduce you to an entirely new conception of liberty which he found in practice in Russia, a liberty based on the idea that there can be no real freedom so long as there are economic inequalities, and a frank recognition of the fact that so long as this fight is not won there must be and is a curtailment of liberty for all—and here is the world upside down—all except the workers.

"The dictatorship of the proletariat," the "workers' government," begin to assume new meanings in the light of these books. If there are not enough schools, the workers' children first. If the beds are limited in the hospitals, workers first. Palaces in the Caucasus, once for the nobility, now for the tired and sick factory hand. Justice in the courts? Yes, if possible. But if there is doubt, justice winks at the workingman.

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I have lived three years in the new Russia, and those three years have left me with a distinct feeling. I come away from reading these books with that feeling intensified and increased. It is that the most stupendous movement in modern times is taking place there before our eyes. Literally scores of races, languages, cultures, spread over a sixth of the earth's surface, weighted with centuries of ignorance and oppression. A burst of red flame! Volcanic upheaval. A world turned over like a Russian pan cake. And now, after the fire and earthquake, a piece of red bunting lapping like a living flame above the Kremlin walls besides the double eagle ironically left standing there. The one a symbol of an age that is gone, the other, a sign of a new strange thing taking shape out of the chaos. Colossal plans, enormous failures. Creeping, painful progress; but progress in the teeth of the whole world's disapproval and opposition—progress toward strange new goals.

Think what you will of it. There it is. It cannot be ignored. It will probably have more to do with the future of your children and their children than anything that has happened in the last century. So read these books. I know of nothing better on the subject to recommend.—*Karl Borders.*

SALOME, SISTER MARY, *The School Visitor.* (Bruce, 1928, 190 pages.)

This is one of the Marquette Monographs in Education and is intended to describe the possibilities of supervision in Catholic community schools. It is distinctly hortatory rather than technical. While there are some valuable suggestions for Protestant supervision in religious education, the book is primarily a book for Catholic schools.

The writer has read quite widely in modern books of supervision and has adapted the techniques of supervision used in the public schools to the situations found in Catholic community schools. The objectives in public education are noted and the relation of Catholics to such is carefully considered. "One of the greatest problems facing our superiors and teachers today is to conduct our parish schools in such a manner that religion will be the very warp and woof of their make-up," says the author. She places first importance on the way in which the personality of the teacher and supervisor reflect Christian ideals. In an appeal to the teachers to check up continually on their own conduct, the writer expresses the wish that the pupils might "remember us as the embodiment of the best they ever hope to be, remember us as being among the finest influences that have ever come into their lives, remember us and be reminded of their Master." The ideal presented is "Every Catholic child in a Catholic school," and the conditions of the Catholic schools as high or higher than those of the public schools. Problem cases are not to be expelled and responsibility for such left on the public school system, but case work is to be undertaken and remedial measures applied. A system for pupil

accounting is proposed and a number of report forms are presented.—*E. J. Chave.*

SPENCER, FREDERICK A. M., *Civilization Remade by Christ.* (Morehouse, 1928, 287 pages.)

The author in this volume is attempting to hold up the multiform phases of modern civilization to the searching gaze of the teacher of Nazareth. He takes as his thesis the thought that Christianity must reform and redeem the world, and he attempts to show that the "gospel ethic" is applicable to government, crime, wealth, education, and the family. The treatment is not intended to be exhaustive but rather an approach to the pressing problems of modern civilization as suggested in the light of the gospel teachings.

The author is not unmindful of the problems connected with the teachings of Jesus, and the objections urged against regarding the viewpoint of Jesus as applicable to modern civilized life. However, he believes that the eschatology of Jesus did not invalidate the universal and timeless truths of his point of view.

In a splendid chapter on war, the author traces its causes to deep psychological roots in human nature. He believes that war can only be exorcised by love. "To love our enemies is the policy of wisdom in international as in private affairs." Here again, Jesus is the last word in re-making our civilization. Another chapter of interest and value is "The Eugenic Problem," in which he calls attention to the threat of national and racial decadence through the increase of "inferior stock." The author finds a sanction for his eugenic program in the teachings and spirit of Jesus.

The book is suggestive and helpful to those who are wrestling with the social and economic problem of our day and who believe that Christianity does have a vital message for the everyday problems of life.—*Frank G. Lankard.*

STREETER, BURNETT H., *Moral Adventure.* (Macmillan, 1929, 132 pages, \$1.25.)

This is an age of ever changing ideas, and Canon Streeter realizes that men and women are interested in the moral adventure of life. He has given us a sane and clearly defined approach. It is a true Christian approach through the underlying principles of love, sympathy, and understanding.

The first part of the book has to do with the *Search*. The old fear of punishment and hell which made men slaves to a twisted morality no longer holds. We have progressed up and through the ethics of life, through aesthetics, the will to power, and experimentation, to the ethics of Christ. Here we find ourselves outside of law, system, or philosophy, and are directed by a more definite challenge. A challenge that goes beyond mere stoicism or epicureanism, and takes us cheerfully up the path of love to a general cooperation for the good of all.

The second part of Canon Streeter's essay takes us into a definition of what morality is.

We are told it is the spirit of the Code, and the Code is made up of accepted rules and understandings of the lives of individuals. We play the game, and do all we can to improve the game, so as to "carry on the art of living."

Our adventure goes forward into the ethics of sex. The author has a very sane point of view as to the morality of sex. He clearly points out to us the various pitfalls, especially that of accepting without question certain current principles of sex morality. If we know in the deep of ourselves what we want to do after a serious reflection upon the purpose and meaning of life, we shall be able to do the right thing. Life will bloom for us all the more if we understand our own ideas of sex morality. The marriage question and divorce, the question of the delicacies of the married state are all clearly and reasonably discussed.

Canon Streeter is aware of the difficulties that men and women must meet. He realizes the ease with which so many of us accept what is called the new psychology. Hence he is trying to help point the way through these problems of life and give us the inspiration of a Christian vision.

This little book is part of a larger work published some time ago under the title of *Adventure*. The author felt this present essay would be of great value to young people as well as to those of more mature age. He was correct. This is a book that all may read and learn from. We need more of such kindly approaches to life, in order that we may make the adventure a real one.—F. M. Adams.

STURTEVANT, SARAH M., AND STRANG, RUTH, *A Personnel Study of the Deans of Women in Teachers Colleges and Normal Schools. (Teachers College, 1928, 95 pages.)*

The problem with which this study deals is of interest to a limited group—deans of women, and administrators in teachers' colleges and normal schools.

The study undertakes to ascertain by means of questionnaires sent to presidents and deans of women in the normal schools and teachers' colleges of the nation, (1) how many institutions of the sort are employing deans of women, (2) what is their academic standing, teaching load, salary, teaching experience, etc., and (3) detailed information concerning their relation to the rest of the staff, duties, and techniques.

With the rapid transformation of the normal schools into teachers' colleges, there has come about an increased enrollment, and also an increased period of attendance. As a result, deans of women have come to be a part of the administrative staffs of a majority of these institutions. With respect to academic training, experience, and salary, they rank with, or slightly above, other members of the staff. Many of them do teaching as a part of their work. Outside of this, however, there is a wide range of activities having to do with the orientation of the student both within and without the institution.

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The study concludes by raising several problems with respect to the function of the dean of women and the best ways in which it can be carried out. Answers to these questions are not given, but are left for future experience and research to supply. To one interested in the particular field, the study would prove to be of value.—*Ralph E. Wager.*

WATSON, JOHN B., *Psychological Care of Infant and Child.* (Norton, 1928, 195 pages, \$2.00).

This is one of the most stimulating of the many recent books on child training. It is a popular application to child training of Watson's findings with reference to the innate responses of infants and the ways in which these responses are linked to new situations through the process of conditioning. Throughout the book runs the theme of self dependence for the little child: he should learn early to feed and dress himself and to play without assistance or interference from adults. Watson has, apparently, almost a horror of "too much mother love," and describes the undesirable adult behavior patterns which result from too much coddling in infancy. He advocates, however, a relationship of confidence and freedom between children and their parents, particularly with reference to sexual knowledge. The book is well written, concrete, specific; it presents one definite point of view concerning the process of learning; and it tears away every shred of sentimental mysticism regarding the growth of children.—*Ruth Shonle Cavan.*

WHITNEY, ROY E., *Morality in the Making.* (Macmillan, 1929, 167 pages, \$1.50.)

We are constantly asking ourselves and others the question "What causes make morality?" As we gaze about us at some of the cheap imitations of life, we think we find the answer. Mr. Whitney's book makes one realize the need of doing some constructive thinking as well as asking questions. What causes us to be moral at all? What do we mean by good and bad? Are we moral because it pays? Does morality interfere with our getting what we want? Is the need greater for more morality or better morality? All these questions are answered in this book of Mr. Whitney's. Some answers are not altogether satisfying, but all of the answers are filled with suggestions. They stir one up to think of what morality means, and why we as individuals are responsible as moral beings.

Mr. Whitney has written a book for laymen as well as teachers. He has made a textbook for the man and woman who is concerned about character building in the present as well as the future. The last chapter of the book gives us fifty-eight points well worth while. It is well to read this chapter first, and then go back and read the book. You will find the concrete discussions and case studies most interesting and very instructive. One learns that morality enters into all kinds of life where men and women are found. The author deals with our responsibilities, courtesy, honesty, and makes us do some real thinking on the fundamentals of morality.—*F. M. Adams.*

## Briefer Mention

BARRIE, J. M., *The Plays of.* (Scribners, 1929, 871 pages, \$5.00.)

Twenty of the Barrie plays are compiled in this one volume, which is neither too large nor too heavy to be comfortably carried on the summer vacation. Every Barrie lover knows the frustrated feeling in laying down one Barrie play and not having another at hand. This difficulty is obviated by the new one volume edition.

BLAKE, MABELLE BABCOCK, ET AL., *The Education of the Modern Girl.* (Houghton Mifflin, 1929, 219 pages, \$3.00.)

In eight chapters by as many writers, the education of the modern girl is set forth from the point of view of the private preparatory school. The trend of thought in the book is away from the "finishing school" type of education, with approval of athletics of the vigorous variety, meaty courses of study, and preparation for college training. The most interesting chapter to the reviewer is called "College or Not," in which in a tactful but thoroughly sound manner attention is called to the differences in girls with reference to mental capacity and special talents and the fallacy of the idea that all girls

should attend college. The final chapter discusses school morale based upon active participation of the students in school government.

JONES, THOMAS JESSE, *Essentials of Civilization, a study in social values.* (Holt, 1929, 267 pages, \$2.50.)

An analysis of primitive society leads the author to postulate four essentials of society, both primitive and civilized—health and sanitation, appreciation and use of environment, effective development of the home, and the processes of re-creation (physical, mental, and spiritual). Since social life today functions through organizations, these four essentials are related to the dominant organized forms of social life—governmental, economic, educational, religious, philanthropic, and art organizations. Each type of organization is evaluated in terms of its contribution to the four essentials. The book is thoughtfully written, and sums up the various phases of western civilization from a pragmatic viewpoint. The scope of this task is so great, however, that only a very general discussion of any one organization is possible.

KELSEY, CARL, *The Physical Basis of Society.* (Appleton, 1928, 526 pages, \$3.50.)

After sketching briefly in two chapters the development and contents of the earth, the author introduces man and shows how he upsets the balance of nature, destroying forever entire species of plants and animals, and introducing destructive insects from other parts of the world. But man has also rearranged nature for his benefit, through domesticating plants and animals, making machines, and conquering disease. Other problems discussed are those of heredity and racial differences. Finally man as a social person is discussed. The book is well fitted to serve the purpose for which it is intended—to give the student of social science a general orientation in the field of physical and biological science. There is a wealth of concrete information in the book, which is well organized and simply written. The general reader who wishes to acquire a background for understanding man as he is today will find this book valuable.

POWER, EFFIE L., *Children's Books for General Reading.* (American Library Association, 1929, 16 pages).

This little pamphlet is typical of the many helpful suggestions available from the American Library Association. It is a revision of the 1924 list of books for children's general reading. The author has consciously limited the collection to books which she considers fundamental. The bibliography is listed under two captions: Books for Children Under Ten Years of Age, and Books for Children Over Ten Years of Age. The title, author, company, date of publication and price of each book are all included. Such a list has the value not only of the perspective of the entire field of literature on the subject, but also the expert judgment of the compilers.

RUDISELL, EARL S., *The Intimate Problems of Youth.* (Macmillan, 1929, 210 pages, \$2.00.)

Vocational selection, sex experiences, leisure time, standards of morality, the reality of religion, and social adjustment are the problems under discussion in this book. The author summarizes the results of his thinking and experiences in each field. His sectarian background and studies in instinctive psychology give to each chapter a definite bias. The need for a book which will treat the problems of youth in a vital and intimate manner is so much to be desired that the critical reader will be disappointed in this general abstract and commonplace treatment.

SANGER, MARGARET, *Motherhood in Bondage.* (Brentano's, 1928, 446 pages, \$3.00.)

In this book are published hundreds of letters received by Mrs. Sanger, from mothers who feel themselves overburdened with too many or with defective children and who wish birth control information. The letters, loosely classified, give the intimate and personal side of what is becoming a great social movement. The mere repetition of stories, and there is

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an enormous amount of it, carries emphasis. The book is weakened by the use of extreme statements ("enslaved mothers," "slave maternity," "brutally bestial lords and masters") and by the assumption that all the hardships which the letters recite are directly traceable to failure to limit the number of children in the family. The situations portrayed are undoubtedly undesirable, even tragic. Many of the families need education, vocational training, medical care, more wisdom on the part of women in choosing husbands, and more knowledge of the laws of heredity.

STREBEL, RALPH F. and MOREHART, GROVER C., *The Nature and Meaning of Teaching.* (McGraw-Hill, 1929, 273 pages.)

This handbook grows out of the practical experience of the authors and therefore has the value which comes from practical work.

An historical introduction is followed by a discussion of social objectives, the processes of learning, the place of subject matter, individual differences and social control.

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The book is valuable for teachers in religious education because of the concise and clear way in which it organizes a bit of material which is full of suggestion and guidance.

WHIPPLE, HELEN DAVIS, *Making Citizens of the Mentally Limited.* (Public School Pub. Co., 1927, 374 pages.)

This book treats of the subject matter to be taught to subnormal pupils segregated in special classes of the public schools. It contains a wealth of suggestions for those interested in the school administrative phase of the problem. Chapter III, devoted to "Character Training," might be of interest to those in the field of character education if it were not so patently out of harmony with scientific trends in this field.

WHITEHEAD, ALFRED NORTH, *The Aims of Education and Other Essays.* (Macmillan, 1929, 247 pages, \$2.50.)

This book is a collection of addresses and essays which have appeared at various times in this country and in England. They bear the mark of insight and independent thinking of the author. The chapters which catch the imagination of the one who is reading from the standpoint of religious education are, one, "The Aims of Education"; two, "The Rhythm of Education"; three, "The Rhythmic Claims of Freedom and Discipline"; and five, "The Place of Classics in Education." A significant paragraph concludes the essay which gives the title to the book, "The Aims of Education."

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